

A Mercy to the Universe

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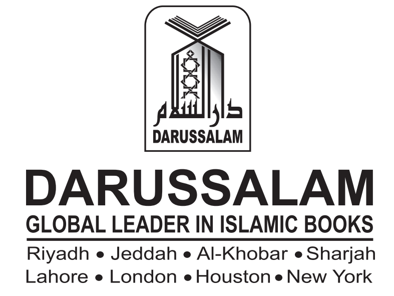
A Mercy to the Universe

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*the Most Me*rciful



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Introduction

Indeed, all praise is for Allâh; we praise Him, repent to Him, and seek His forgiveness and help. We seek refuge in Allâh from the evil of our own selves and of our wicked deeds. Whomsoever Allâh guides, none can lead astray; and whomsoever Allâh leads astray, none can guide. And I bear witness that none has the right to be worshipped except Allâh alone, and He has no partner; and I bear witness that Muhammad is His slave and Messenger.

Allâh ﷻ has sent Prophet Muhammad ﷺ as a mercy not just to mankind, but to the world of jinns as well. Allâh ﷻ said:

﴿وَمَآ أَرۡسَلۡنَٰكَ إِلَّا رَحۡمَةٗ لِّلۡعَٰلَمِينَ﴾

"And We have sent you (O Muhammad) not but as a mercy for the 'Alamîn (mankind, jinns and all that exists)." (Qur'ân 21:107)

Mercy is clemency and forbearance; mercy is the disposition to forgive or show compassion; mercy means a favor or a blessing; mercy further denotes the qualities of kindness, sympathy, generosity, and beneficence. Suffice is to say all of these qualities were present in abundance in the character of the Prophet ﷺ.

He ﷺ was a mercy not just to believers, but to disbelievers as well, for he would invite them to come out of darkness and into the light of true guidance. Allâh ﷻ said:

﴿قُلْ يَـٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۖ لَآ إِلَـٰهَ إِلَّا هُوَ يُحْىِۦ وَيُمِيتُ ۖ فَـَٔامِنُوا۟ بِٱللَّهِ وَرَسُولِهِ ٱلنَّبِىِّ ٱلْأُمِّىِّ ٱلَّذِى يُؤْمِنُ بِٱللَّهِ وَكَلِمَـٰتِهِۦ وَٱتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ﴾

''Say (O Muhammad ﷺ) : ''O mankind! Verily, I am sent to you all as the Messenger of Allâh – to Whom belongs the dominion of the heavens and the earth. La ilaha illa Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad ﷺ), the Prophet who can neither read nor write (i.e. Muhammad ﷺ) who believes in Allâh and His Words [(this Qur'ân), the Taurat (Torah) and the Injîl (Gospel) and also Allâh's Word: ''Be!'' – and he was, i.e. 'Iesa (Jesus) son of Maryam (Mary)], and follow him so that you may be guided.'' (Qur'ân 7:158)

And in another verse, Allâh ﷻ said:

﴿وَإِذْ صَرَفْنَآ إِلَيْكَ نَفَرًا مِّنَ ٱلْجِنِّ يَسْتَمِعُونَ ٱلْقُرْءَانَ فَلَمَّا حَضَرُوهُ قَالُوٓا۟ أَنصِتُوا۟ ۖ فَلَمَّا قُضِىَ وَلَّوْا۟ إِلَىٰ قَوْمِهِم مُّنذِرِينَ﴾

''And (remember) when We sent towards you (Muhammad ﷺ) Nafran (three to ten persons) of the jinns, (quietly) listening to the Qur'ân, when they stood in the presence thereof, they said: ''Listen in silence!'' And when it was finished, they returned to their people, as warners.'' (Qur'ân 46:29)

That Prophet Muhammad ﷺ is a favor and blessing for mankind is clearly stated in this Verse:

﴿لَقَدْ مَنَّ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا۟ عَلَيْهِمْ ءَايَـٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَـٰبَ وَٱلْحِكْمَةَ وَإِن كَانُوا۟ مِن قَبْلُ لَفِى ضَلَـٰلٍ مُّبِينٍ﴾

"Indeed Allâh conferred a great favor on the believers when He sent among them a Messenger (Muhammad ﷺ) from among themselves, reciting unto them His Verses (the Qur'ân), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur'ân) and Al-Hikmah [the wisdom and the Sunnah of the Prophet ﷺ (i.e. his legal ways, statements, acts of worship, etc.)], while before that they had been in manifest error." (Qur'ân 3:164)

The Prophet ﷺ was a favor and blessing not just for Arabs, the people among whom he was sent, but for people of all races and colors. In a speech he gave during his Farewell Pilgrimage, the Prophet ﷺ said,

«يَا أَيُّهَا النَّاسُ إِنَّ رَبَّكُمْ وَاحِدٌ، وَإِنَّ أَبَاكُمْ وَاحِدٌ، أَلَا لَا فَضْلَ لِعَرَبِيٍّ عَلَى أَعْجَمِيٍّ وَلَا لِعَجَمِيٍّ عَلَى عَرَبِيٍّ، وَلَا لِأَحْمَرَ عَلَى أَسْوَدَ، وَلَا لِأَسْوَدَ عَلَى أَحْمَرَ إِلَّا بِالتَّقْوَى»

"O people, your Lord is One, and your father is one (i.e., Adam). Lo! An Arab is not superior to a non-Arab, a non-Arab is not superior to an Arab, a red-skinned person is not superior to a black-skinned person, and a black-skinned person is not superior to a red-skinned person — except through At-Taqwa (piety, righteousness, fear of Allâh)."[1]

While today's non-Muslims acknowledge that Islam spread with lightning-like speed throughout the Arabian Peninsula — and beyond — many among them refuse to honestly investigate the reasons why. Prejudiced beyond reason — through their

[1] *Musnad Ahmad* with the numbering of Al-Bannâ (12/226). Commenting on the level of authenticity of this narration, Al-Haithamî wrote in *Mujma' Az-Zawâid* (3/266), "Ahmad related it, and all of the men in its chain (i.e., all of the narrators) are men of *As-Sahîh* (i.e., are men who were so trustworthy that their narrations were related in *As-Sahîh* — *Sahîh Bukhârî* or *Sahîh Muslim*).

upbringing and the lies they hear and read about in all forms of media — many non-Muslims attribute the rapid spread of Islam in the 6th century to utterly false causes: primarily, the sword and tribal loyalties. To be sure, the Prophet ﷺ could not have gained many converts by the sword, since, throughout most of his life, he was either persecuted or led armies that were inferior in size and arms to the armies of enemy forces. And tribal loyalties played a role not in bringing people to Islam, but in turning them away from it, since the vast majority of people from the Prophet's tribe initially — and for many years afterwards — rejected his message.

Then what was the reason why so many people embraced Islam so quickly? Well, the reasons are many, one of the main ones being that the Prophet ﷺ came with the truth, the truth being something that is appealing to the hearts of, if not most, then at least a good many men.

Another reason — and it is one that is very pertinent to the subject-matter of this book — is the noble qualities with which Allâh ﷻ blessed the Prophet ﷺ. If one were to study in detail the Prophet's biography, one would find numerous examples of men who embraced Islam because they were impressed by at least one of the many noble characteristics of the Prophet ﷺ — such as his generosity, forbearance, kindness, compassion, gentleness, patience, humbleness, justice, mercy, bravery, or strength.

His staunchest enemies became his closest followers when the cloud of blind prejudice was removed from their sight, and when they were able, for the very first time, to see with clarity the true nature of the Prophet's character. Thumâmah ibn Uthâl ؓ, having been forgiven by the Prophet ﷺ, expressed a sentiment that was shared by many other former enemies of Islam. He ؓ said to the Prophet ﷺ,

«وَاللهِ! مَا كَانَ عَلَى الْأَرْضِ وَجْهٌ أَبْغَضَ إِلَيَّ مِنْ وَجْهِكَ، فَقَدْ أَصْبَحَ وَجْهُكَ أَحَبَّ الْوُجُوهِ كُلِّهَا إِلَيَّ، وَاللهِ! مَا كَانَ مِنْ دِينٍ أَبْغَضَ

إِلَيَّ مِنْ دِينِكَ، فَأَصْبَحَ دِينُكَ أَحَبَّ الدِّينِ كُلِّهِ إِلَيَّ، وَاللهِ! مَا كَانَ مِنْ بَلَدٍ أَبْغَضَ إِلَيَّ مِنْ بَلَدِكَ، فَأَصْبَحَ بَلَدُكَ أَحَبَّ الْبِلَادِ كُلِّهَا إِلَيَّ»

''By Allâh, throughout the entire earth, no face was more despised by me than your face; and yet now your face has become the most beloved of faces to me. By Allâh, throughout the entire earth, no religion was more despised by me than your Religion; and yet now your Religion is the most beloved of all religions to me. By Allâh, throughout the entire earth, no land was more despised by me than your land; and yet now your land is the most beloved of all lands to me.''[1]

While Thumâmah ﷺ was deeply affected by the Prophet's forgiveness, to the point that it led to his entry into the fold of Islam, Mu'âwiyah ibn Al-Hakam ﷺ was moved by the Prophet's gentleness and by his kind way of teaching others. So moved, in fact, was Mu'âwiyah ﷺ that he said, "May my father and mother be sacrificed for him; neither before nor after his time have I met anyone who teaches better than he does. By Allâh, he neither cursed me, nor hit me, nor frowned at me.''[2] A Bedouin was similarly moved when, due to his ignorance and uncultured habits, he made the mistake of urinating in the Masjid. While others reproached him, the Prophet ﷺ was gentle with him, all the while making it clear to him why his act of urinating in the Masjid was wrong. The Bedouin then exclaimed, "O Allâh, have mercy on me and on Muhammad ﷺ, and do not have mercy on anyone other than us.'' The Prophet ﷺ then pointed out that it was wrong of him to limit Allâh's mercy to just two people, since Allâh's mercy is vast and encompasses all things. The Prophet ﷺ said,

«لَقَدْ حَجَّرْتَ وَاسِعًا»

[1] *Bukhârî* (4372) and *Muslim* (1764).

[2] *Muslim* (537).

''Verily, you have made narrow that which is wide and vast.''[1]

Later on during the Prophet's lifetime, the last holdouts from the Quraish were deeply moved by the Prophet's forgiveness and generosity. These were people who had shown enmity towards the Prophet ﷺ for many years. In spite of their past evils, and in spite of the fact that the Muslims did not need their help — for Islam by that time had many adherents — the Prophet ﷺ not only forgave them, but acted generously towards them as well. For example, the Prophet ﷺ gave one-hundred sheep to Safwân ibn Umayyah, one of the bitterest foes of Islam. Then during the same meeting the Prophet ﷺ gave him one-hundred more sheep; and then he ﷺ gave him yet another one-hundred sheep. At the time, Safwân was a polytheist, but he was so moved by the Prophet's generosity that he embraced Islam. He رضي الله عنه later said,

«فَبِأَبِي هُوَ وَأُمِّي مَا رَأَيْتُ مُعَلِّمًا قَبْلَهُ وَلَا بَعْدَهُ أَحْسَنَ تَعْلِيمًا مِنْهُ، وَاللهِ! مَا كَهَرَنِي، وَلَا ضَرَبَنِي وَلَا شَتَمَنِي»

''May my father and mother be sacrificed for him; by Allâh I have never seen a better teacher or better teachings before or since; he did not rebuke me, hit me or revile me.''[2]

«وَاللهِ! لَقَدْ أَعْطَانِي رَسُولُ اللهِ ﷺ مَا أَعْطَانِي، وَإِنَّهُ لَأَبْغَضُ النَّاسِ إِلَيَّ، فَمَا بَرِحَ يُعْطِينِي حَتَّىٰ إِنَّهُ لَأَحَبُّ النَّاسِ إِلَيَّ»

''By Allâh, the Messenger of Allâh ﷺ gave me a great deal, and that at a time when he was the most despised of people to me. He then continued to give me more and more until he became the most beloved of people to me.''[3]

[1] *Bukhârî* (6010).

[2] *Muslim (537)*

[3] *Muslim* (2313).

On another occasion the Prophet's generosity led to positive results for an entire tribe. For while a man from a foreign tribe was in his company, the Prophet ﷺ gave him a quantity of sheep that filled the entire valley that separated two mountains. The man then returned to his people and said,

«يَا قَوْمِ! أَسْلِمُوا، فَإِنَّ مُحَمَّدًا ﷺ يُعْطِي عَطَاءً لَا يَخْشَى الْفَاقَةَ»

"O my people, embrace Islam, for Muhammad gives like one who has no fear of poverty."[1]

On yet another occasion, almost an entire tribe embraced Islam as a result of the Prophet's generosity and forgiveness. That story began when a man went to the Prophet ﷺ, intending to assassinate him with his sword. Allâh ﷻ not only protected the Prophet ﷺ from the man's plot, but also, in the end, gave the Prophet ﷺ the upper hand over him, so that he could have killed him had he wished. But instead the Prophet ﷺ forgave him,[2] an act of mercy that had such a profound impact on the man's heart that he embraced Islam. What is more, he went back to his people and conveyed to them the Prophet's message; only a short while passed before a great many of his fellow tribesmen accepted his invitation and became Muslims.[3]

The Prophet's message was universal; the truth he conveyed and the character he displayed appealed not only to polytheistic Arabs, but to Jews and Christians as well. When the Prophet ﷺ first arrived in Al-Madînah, he was visited by the famous Jewish scholar 'Abdullah ibn Salâm. 'Abdullah ؓ later recounted his first encounter with the Prophet ﷺ: "I went to where the people [of Al-Madînah] were gathered, so that I could see [the

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[1] *Muslim* (2312).

[2] *Bukhârî* (along with Ibn Hajar's *Al-Fath* — 2/96, 97) (*Hadîth* number: 2910), and *Muslim* (4/1786) (*Hadîth* number: 834).

[3] *Fathul-Bârî*, by Ibn Hajr (7/428), and *Sharh An-Nawawî* (15/44).

Messenger of Allâh ﷺ]. When I saw his face, I immediately knew that his was not the face of a liar. And the first thing I heard him say was,

«يَا أَيُّهَا النَّاسُ! أَفْشُو السَّلَامَ، وَأَطْعِمُوا الطَّعَامَ، وَصِلُوا الأَرْحَامَ، وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ نِيَامٌ تَدْخُلُوا الجَنَّةَ بِسَلَامٍ»

"O people, spread greetings of peace, feed others [from your] food, join ties of family relations, pray at night when people are sleeping, and, as a result of doing all of that, you will enter Paradise in peace."[1]

Another Jewish man, Zaid ibn Sa'yah, wanted to test the Prophet's patience by doing something harmful to him. The Prophet ﷺ not only forgave Zaid ﷺ, but also ordered 'Umar ﷺ to give Zaid a gift on his behalf. Zaid ﷺ, who was an eminent Jewish scholar, said, "Just by looking at the Messenger of Allâh ﷺ, I could discern in his face all of the signs of Prophethood, except for two, which could not be discerned simply through the act of looking. Those two signs were, first, his mercy precedes and beats out his ignorance (i.e., when faced with ignorance, and when the one who wronged him anxiously waits to see whether he shows forbearance or anger, it is forbearance that he shows); and second, the more ignorance he is confronted with, the more forbearing he becomes. I tested the Prophet ﷺ in order to see whether he possessed these qualities." Answering his own question, Zaid ﷺ said to 'Umar ﷺ (to whom he was recounting the above narrative), "O 'Umar, I am indeed pleased with Allâh as my Lord, with Islam as my Religion, and with Muhammad as my Prophet. And I make you bear witness that I am giving away half of my wealth as charity to the Nation of Muhammad ﷺ."[2]

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[1] *At-Tirmidhî* (2485) and *Ibn Mâjah* (3251) and its wording; also, refer to *Sahîh At-Tirmidhî* (2/303).

[2] *Al-Isâbah Fee Tamyîz As-Sahâbah*, by Ibn Hajr (1/566).

Another Jewish man, while on his deathbed, said to the Prophet ﷺ, "By the One Who revealed the Torah, we indeed find in our Books your description as well as the place in which you were to appear. And I bear witness that none has the right to be worshipped but Allâh and that you are indeed the Messenger of Allâh ﷺ."[1]

Some people who did not even meet the Prophet ﷺ believed in his message; it was enough for them to learn about the truthfulness of the Prophet's words as well as news of his noble characteristics. Take for instance An-Najâshî, the King of Abyssinia: When he heard Muslim delegates inform him about the Prophet's saying, "Verily, 'Eesâ is the slave and Messenger of Allâh," he said to them, "Welcome to you and to the one whom you came from. I bear witness that he is indeed the Messenger of Allâh ﷺ and that he is the one about whom 'Eesâ gave glad tidings. And were it not for my situation as King [of this land], I would have gone to him and kissed his sandals."[2]

Haraql, the Christian Emperor of the Roman Empire, had a similar reaction when hearing about the Prophet's message, but with two important differences: First, he was being informed about the Prophet ﷺ not by Muslims, but by Abu Sufyân, who at the time was one of the Prophet's fiercest detractors; and second, although Haraql acknowledged the truthfulness of the Prophet's message, he refused to embrace Islam. Abu Sufyân, despite being a disbeliever, possessed certain noble characteristics, which is why he could not help but tell the truth to Haraql when he was describing to him the character of the Prophet ﷺ: "Verily, the Prophet ﷺ does not act treacherously; he orders others to worship Allâh alone, without associating any partners with Him and he forbids others from worshipping idols. He further commands others to perform Prayer, to be truthful and to be modest and

[1] Ahmad (5/411). In his famous *Tafsîr* book, Ibn Kathîr expressed his faith in the strength of this narration (2/252).

[2] *Siyar A'lâm An-Nubalâ*, by *Adh-Dhahabî* (1/438).

chaste.'' Just that description alone was enough for Haraql, who then said in reply, "Verily, if what you say is the truth, then he will rule over the piece of land that is beneath these two feet of mine. Indeed, I knew that he (i.e., the Prophet that has been foretold in our scriptures) was to appear, but I did not think that he would be one of your people. Had I known that I would be able to safely reach him, I would have taken it upon myself to meet him. And had I been with him, I would have washed his foot (as a means of honoring him).''[1]

What Allâh ﷻ said, what the Prophet ﷺ said and what 'Aaisha ؓ said are enough to gain a general appreciation of the Prophet's lofty manners. Allâh ﷻ said:

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾

''And verily, you (O Muhammad) are on an exalted (standard of) character.'' (Qur'ân 68:4)

The Prophet ﷺ said:

«إِنَّمَا بُعِثْتُ لِأُتَمِّمَ مَكَارِمَ الأَخْلَاقِ»

''Verily, I have been sent only to make complete (in myself and in others) the noblest of manners.''[2]

And finally, when asked about the character of the Prophet ﷺ, 'Aaisha ؓ said,

«فَإِنَّ خُلُقَ نَبِيِّ اللهِ ﷺ كَانَ القُرْآنَ»

''Verily, the character of the Prophet of Allâh ﷺ was the Qur'ân.''[3]

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[1] *Bukhârî* (7).

[2] *Al-Baihaqî* (1/192) and *Ahmad* (2/381); also, refer to *As-Sahîhah*, by Al-Albânî (45).

[3] *Muslim* (746).

To know the Prophet ﷺ is of paramount importance in the life of every Muslim; in fact, it is the second of three principles that all Muslims must learn about as it is the second question they will be asked about in the grave.

Therefore, given the importance of gaining knowledge about the Prophet ﷺ, we decided to present this simple and summarized guidebook, a book that provides basic and key information about the Prophet ﷺ. We have given it the title,

«رَحْمَةٌ لِلْعَالَمِينَ: مُحَمَّدٌ رَسُولُ اللهِ ﷺ»

> *"A Mercy to the Universe: Muhammad, the Messenger of Allâh ﷺ."*

And in it, it has been dealt with the topics of his lineage, his upbringing, his manners, his physical description, his miracles, and his mission in general. I have divided this work into thirty-three chapters.

We ask Allâh ﷻ to bless and make beneficial this humble work; to make it sincere for Him; to make us benefit from it both during our life and after we die; and to make it beneficial for all who read it. Verily, there is none better than Allâh ﷻ to ask for help from or to place one's hopes in; He is sufficient for us, and He is the best of Guardians. There is neither might nor power except with Allâh, the Most-High, the All-Mighty. O Allâh, send prayers and salutations upon Your slave and Messenger, Your chosen one among the creation, the one to whom You have entrusted revelation — our Prophet, Muhammad ibn 'Abdullah; and upon his family, his Companions and those who follow them in righteousness until the Day of Resurrection.





His Lineage: The Best of the Best

The Prophet's lineage is clearly documented in books of history; every one of his fathers is known all the way back until 'Adnân. And even though historians disagree about the names of 'Adnân's forefathers, they agree that 'Adnân — and by extension the Prophet ﷺ — was a direct descendant of the Prophet Ibrâhîm عليه السلام. In *Al-Bidâyah Wan-Nihâyah*, Ibn Kathîr (May Allâh have mercy on him) describes the Prophet's lineage all the way back until Adam عليه السلام; in *Zâd Al-Ma'âd*, however, Ibn Al-Qayyim (May Allâh have mercy on him) pointed out that scholars of genealogy agree about the names of the Prophet's forefathers up until 'Adnân, who was a direct descendant of Ibrâhîm عليه السلام, but they disagree about how many of 'Adnân's forefathers separated him from Ibrâhîm عليه السلام.[1] Keeping in mind that the word "ibn"

[1] Refer to *Al-Bidâyah Wan-Nihâyah*, by Ibn Kathîr (2/195); and to *Seerah Ibn Hishâm* (1/1). Having enumerated all of the Prophet's forefathers until Adnân, Ibn Al-Qayyim wrote in *Zâd Al-Ma'âd* (1/71), "Until here the Prophet's lineage is known for certain, and is a point of agreement among genealogists. Who comes after 'Adnân is a point of disagreement among scholars, who, however,

means "son of," here then is the Prophet's full name and lineage: Muhammad ibn 'Abdullah ibn 'Abdul-Muttalib ibn Hâshim ibn 'Abd-Manâf ibn Qusai ibn Kilâb ibn Murrah ibn Ka'ab ibn Luaiy ibn Ghâlib ibn Faihr ibn Mâlik ibn An-Nadr ibn Kinânah ibn Khuzaimah ibn Mudrikah ibn Ilyâs ibn Mudar ibn Nizâr ibn Mu'idd ibn 'Adnân.[1]

The Prophet ﷺ was the best from the best, as is made clear in this *Hadîth*:

«إِنَّ اللهَ اصْطَفَى كِنَانَةَ، مِنْ وَلَدِ إِسْمَاعِيلَ، وَاصْطَفَى قُرَيْشًا مِنْ كِنَانَةَ، وَاصْطَفَى مِنْ قُرَيْشٍ بَنِي هَاشِمٍ، وَاصْطَفَانِي مِنْ بَنِي هَاشِمٍ»

"Verily, Allâh chose Kinânah from the children of Ismâ'îl; He chose Quraish from Kinânah; from Quraish He chose the children of Hâshim; and from the children of Hâshim He chose me."[2]

The Prophet ﷺ was born during the "Year of the Elephant," or the year during which Abraha led an army towards Makkah with the intention of bringing down the Ka'bah.[3] More precisely, he ﷺ was born on a Monday, in the month of Rabî'ul Awwal,[4] in the

do agree that 'Adnân is from the children of Ismâ'îl ﵇. And Ismâ'îl ﵇ — at least according to the correct view that is held by scholars from the Companions, the Tâbi'oon (the generation that followed the generation of the Companions), and those that came afterwards — is "The Slaughtered One (i.e., the one that Ibrâhîm ﵇, during a dream, was commanded to slaughter)."

[1] *Al-Bukhârî* (along with Ibn Hajar's famous commentary, Al-Fath), the Book of the Ansâr's Virtues; chapter, "The Sending of the Prophet ﷺ," before *Hadîth* number: 3851.

[2] *Muslim* (2276).

[3] Abraha of course failed in the attempt; the point here is that, because of the significance of his failed attempt, and because his army was accompanied by elephants. The year during which he tried to destroy the Ka'bah became famously known as the "Year of the Elephant."

[4] It is widely and correctly accepted among scholars that the Prophet ﷺ was born during the "Year of the Elephant," in the month of Rabî'ul Awwal; in fact, some scholars went as far as saying that there is a consensus on those two points among the people of knowledge. Refer to *Tahdhîb As-Seerah*, by Imam An-Nawawî (pg. 20).

year 571 CE. It is an established fact; in an authentic *Hadîth*, the Prophet ﷺ, while responding to a question about why he ﷺ fasted on Mondays, said, "It was on this [day] that I was born, and it was on this [day] that revelation came down to me."[1] The exact date of the Prophet's birth, on the other hand, is not known for certain; scholars have put forth a number of views: some say he was born on the 2nd of Rabî'ul Awwal; others, that he was born 8 days after the beginning of the month; others still, that he was born after the passing of seventeen days; and yet others, that he was born on the 12th of the month. Two of these views stand out as being not only the most widely-held, but also the most likely to be correct. The first is that the Prophet ﷺ was born after eight days expired from the month of Rabî'ul Awwal; this view was defended by Ibn 'Abdul-Barr,[2] who said that it was the more clearly established [view] by way of authentic accounts. The second is that he was born on the 12th of Rabî'ul Awwal; regarding this view, Ibn Kathîr said, "This is the opinion that is held by the majority of scholars."[3] In his famous biography of the Prophet ﷺ, Ibn Ishâq stated with certainty that this latter view is correct.[4]

The Prophet ﷺ died at the age of 63. Forty of those years took place prior to his prophethood, and the remaining 23 years he spent as a Prophet and Messenger. He ﷺ became a Prophet with the revelation of *Iqra* (i.e., chapter "*Al-'Alaq*" of the Qur'ân), and then he was officially made a Messenger with the revelation of chapter "*Al-Muddaththir*." His hometown was Makkah, but then later, because of how he was persecuted by his fellow tribesmen, he ﷺ was forced to migrate to Al-Madînah.

Allâh سبحانه وتعالى sent the Prophet ﷺ with a mission that had two primary — and complementary — goals: The first was to warn people not to associate partners with Allâh سبحانه وتعالى in worship, and the second was to

[1] *Muslim* (2/820).

[2] Refer to *Al-Bidâyah Wan-Nihâyah* (2/260).

[3] Refer to *Al-Bidâyah Wan-Nihâyah* (2/260).

[4] *Seerah Ibn Hishâm* (1/171).

invite people to embrace Islamic Monotheism (*Tawhîd*). The first ten years of his prophethood he spent promoting only these two goals. Then he was taken on a night journey to the heavens, a journey during which the five daily Prayers — *Fajr*, *Dhuhr*, *'Asr*, *Maghrib*, and *'Eesha* — were made obligatory upon him and the members of his Nation. The next three years the Prophet ﷺ prayed his five daily Prayers in Makkah. At the end of those three years, he ﷺ was ordered to migrate to Al-Madînah, since living in Makkah was no longer possible. Years of persecution culminated that year in a joint effort by the various sub-tribes of the Quraish to assassinate the Prophet ﷺ.

After the Prophet ﷺ settled down in Al-Madînah,[1] he ﷺ was ordered, in stages, to apply the rest of Islam's legal duties: Zakât (obligatory charity), fasting, Hajj (the greater pilgrimage to Makkah), Jihâd, the call to Prayer, enjoining good, forbidding evil, and so on from the various legislations of Islam. These Islamically obligatory duties he ﷺ continued to apply and teach for a period of ten years; or in other words, until he ﷺ died. The Religion he ﷺ taught for so many years, with all of its detailed legislations, is the Religion that we are commanded to follow today. Anything that is good and beneficial, the Prophet ﷺ has guided us to follow; and anything that is evil, the Prophet ﷺ has warned us to stay away from.

The Prophet ﷺ is the seal of all Prophets عليهم السلام and Messengers عليهم السلام; many Prophets عليهم السلام and Messengers عليهم السلام came before him, but none will come after him. While other Prophets عليهم السلام and Messengers عليهم السلام were sent to specific communities or groups of people, Prophet Muhammad ﷺ was sent to all of mankind, and to jinns as well. The simple fact, therefore, is this: Whoever obeys him, will enter Paradise; and whoever disobeys him, will enter the Hellfire.[2]

[1] The Prophet ﷺ arrived in Al-Madînah on a Monday, in the month of Rabî'ul Awwal; some scholars specified that date as being the 12th of Rabî'ul Awwal. Refer to *Fathul-Bârî* (7/224).

[2] Refer to Sahîh Al-*Bukhârî* (3851), and to Al-Usool Ath-Thalâthah, by Shaikh Muhammad ibn 'Abdul-Wahhâb (75, 76).

The Lessons and Morals of this Chapter

1) In this world, people pride themselves based on various factors. Some think that they are superior because of their wealth; others, because of their status; and yet others, because of their noble ancestry. Well, in all regards, the Prophet ﷺ is the best among all human beings. Even among Prophets عليهم السلام, the Prophet ﷺ is of the highest ranking with Allâh ﷻ, and will have the most followers on the Day of Resurrection. And in terms of lineage, his is unparalleled: he ﷺ was from the best tribe on earth, and he ﷺ was then chosen to be the best tribesman from among them.

2) To celebrate the Prophet's birthday every year on the 12th of Rabî'ul Awwal is an evil innovation that should be avoided, not to mention shunned, by all Muslims. We are commanded to follow the Prophet ﷺ, his rightly-guided Khalîfahs, and his Companions رضي الله عنهم. And yet we find that, during his lifetime, the Prophet ﷺ never celebrated his birthday; nor did the Companions رضي الله عنهم do so after he died; and nor did the Tâbi'ûn (the generation that followed the generation of the Companions رضي الله عنهم) do so during their lifetimes.

Furthermore, given the number of scholarly views regarding the matter, we cannot even be sure that the 12th of Rabî'ul Awwal is the correct date of the Prophet's birth. But even if we were certain that the 12th was the day on which the Prophet ﷺ was born, we may not, based on the reasons mentioned above, celebrate it on an annual basis. The Prophet ﷺ said,

«مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ ردٌّ»

"Whoever introduces something new into this affair of ours (i.e., the Religion of Islam), then he (and his act of innovation) is rejected."[1]

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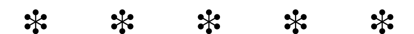
[1] *Bukhârî* (2697) and *Muslim* (1718).

According to the narration of Imam Muslim, the Prophet ﷺ said:

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»

"Whoever does an act [pertaining to matters of worship] that is not from our affair (i.e. that is not from the established teachings of the Qur'ân and Sunnah), then he (and his act of innovation) is rejected."[1]

3) As can be appreciated from the focus of the first thirteen years of his mission, the primary duties of the Prophet ﷺ were to invite people to embrace Islamic Monotheism (Tawhîd), to save them from the evil of polytheism, to bring them from the darkness of sins to the light of good deeds, and to steer them away from ignorance and towards knowledge. In short, anything that is good and noble, he has ordered us to follow and embrace; and anything that is evil and wicked, he has commanded us to avoid and shun. May the peace and blessings of Allâh ﷻ be upon him.



[1] Refer to *Risâlah At-Tahdhîr Minal-Bid'ah*, by our noble and esteemed Shaikh, 'Abdul-'Azîz ibn 'Abdullah ibn Bâz (May Allah have mercy on him).



His Upbringing

Both of his parents having died by the time he was only six years old, the Prophet ﷺ grew up as an orphan. As difficult as the life of an orphan usually is, Allâh ﷻ blessed the Prophet ﷺ, providing him with refuge, the love and care of his uncle, and all of his basic material needs.

His father, 'Abdullah, died while he was still in his mother's womb. After he was born, he was nursed for a number of days by *Thuwaibah*,[1] who was a servant of Abu Lahab. Then the Prophet ﷺ was sent away to be cared for in the pure atmosphere of the desert, and there he was nursed by Halîmah As-Sa'diyyah. The Prophet ﷺ remained under the care of Halîmah, and in the company of the Banu Sa'ad tribe, for approximately four years. It was during his stay with Halîmah that he underwent the first major step towards becoming a Prophet ﷺ. It was a preparatory and highly symbolic step, one that involved the literal washing of

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[1] *Al-Bukhârî* (along with Ibn Hajr's famous commentary, *Al-Fath*) (9/124).

his heart; and it was a miraculous occurrence that took place in the presence of a group of children from the Banu Sa'ad tribe. In a narration that is related in *Sahîh Muslim*, Anas ibn Mâlik ﵁ said, "While the Messenger of Allâh ﷺ was playing with some other boys, Jibrîl ﵇ came to him, took him, forced him to the ground, and split him open, revealing his heart. Jibrîl extracted his heart, removed from it a blood clot, and said, 'This is the portion of *Shaitân* (the Devil) in you.' He then washed the heart with *Zamzam* water in a basin made of gold. He then joined the heart together, and returned it to its place. The children hurried off to his mother — i.e. nursing suckling mother. They said to her, 'Verily, Muhammad has been killed.' They went to him and found that his color had changed (though he was otherwise fine)." Anas ﵁ said, "I used to see the marks of that stitching on his chest."[1]

Halîmah loved the Prophet ﷺ a great deal; her life changed completely after she took it upon herself to nurse him, for Allâh ﷻ then blessed her with more than sufficient sustenance. Keeping the Prophet ﷺ was in Halîmah's best self-interest, she loved him too much to think selfishly about her own comfort and material well-being. After the above-mentioned incident took place, she became afraid for the Prophet ﷺ, and felt that it was no longer safe for him to stay with her. And so she decided to return the Prophet ﷺ to his mother, Âminah bint Wahb.

Later on, Âminah took the Prophet ﷺ with her to Al-Madînah, where she was going in order to visit her brothers. During their return journey to Makkah, at a place called Al-Abwâ, Âminah died. At the time, the Prophet ﷺ was 6 years, 3 months, and 10 days old.[2]

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[1] *Muslim* (261) (162). Also, refer to Ibn Kathîr's *Al-Bidâyah Wan-Nihâyah*, to the edition that contains the commentary of Dr. 'Abdullah ibn 'Abdul-Muhsin At-Turkî (3/413).

[2] *Al-Bidâyah Wan-Nihâyah* (4/423); *Al-Fusool Fee Seeratir-Rasool* ﷺ, by Ibn Kathîr (pg. 92). Both of the Prophet's parents died while being upon the polytheist faith of the Quraish — refer to *Sahîh Muslim* (203).

Even though the Prophet ﷺ was an orphan, he never lacked the love and care that every child needs. Whenever he would lose one loving caregiver, Allâh ﷻ would replace that caregiver with another who loved him just as much. With the death of his mother, he ﷺ was taken and cared for by his grandfather, the eminent chieftain, 'Abdul-Muttalib. For the next two years of his life, the Prophet ﷺ enjoyed the healthy and loving atmosphere of his grandfather's home. 'Abdul-Muttalib saw in the Prophet ﷺ signs of greatness, and he took special care of him; for instance, he allowed the Prophet ﷺ, instead of his many sons, to sit beside him on his mat in front of the Ka'bah. Then, with his death imminent, 'Abdul-Muttalib ordered that his grandson be placed in the custody of his uncle Abu Tâlib. The Prophet ﷺ, who was eight years old at the time, could not have been placed under the care of a better guardian — a guardian that cared for and protected him not just as a child, and not just as a young adult, but also during the difficult early years of his prophethood.

'Abu Tâlib loved the Prophet ﷺ deeply, so much, in fact, that despite remaining a polytheist, he supported the Prophet ﷺ during the most difficult years of his prophethood — the years during which he faced constant persecution at the hands of the Quraish. Abu Tâlib was motivated by avuncular love, and not by faith in his nephew's mission; that being said, he did know deep down in his heart that his nephew was preaching the truth. But even his love for the Prophet ﷺ and his inner convictions were not enough to counteract his overriding loyalty to the ways, customs, and beliefs of his forefathers. As such, despite being a staunch supporter of the Prophet ﷺ, Abu Tâlib died a polytheist.

Because of the ultimate justice of Allâh ﷻ, not all polytheists are the same. Some will suffer more than others in the Hellfire; some will be in the Hellfire's lowest depths, while others will be in a shallower, but still horrible, part of the Hellfire. The Prophet's intercession will decrease, but not cancel out completely, Abu Tâlib's punishment in the Hellfire. The Prophet ﷺ said:

«هُوَ فِي ضَحْضَاحٍ مِنَ النَّارِ، وَلَوْلَا أَنَا لَكَانَ فِي الدَّرْكِ الأَسْفَلِ مِنَ النَّارِ»

"He is in a shallow part of the Hellfire. And were it not for me, he would have been in the lowest depths of the Hellfire."

In another wording of the same *Hadîth*, the Prophet ﷺ said:

«لَعَلَّهُ تَنْفَعُهُ شَفَاعَتِي يَوْمَ القِيَامَةِ، فَيُجْعَلُ فِي ضَحْضَاحٍ مِنَ النَّارِ يَبْلُغُ كَعْبَيْهِ، يَغْلِي مِنْهُ دِمَاغُهُ»

"Perhaps he will benefit from my intercession on the Day of Resurrection, so that he will be placed in a shallow part of the Hellfire: The Fire will reach his ankles, and as a result of that, his brain will boil."[1]

Although his youthful years were relatively uneventful, various incidents occurred to show that the Prophet ﷺ was being prepared for great things to come in the future; and at least on one occasion, he ﷺ was recognized as being the awaited Prophet ﷺ that was mentioned in the revealed scriptures of both Jews and Christians. When the Prophet ﷺ was only 12 years old, he ﷺ accompanied his uncle on a business trip to Ash-Sham (Syria and surrounding regions), a land that was inhabited primarily by Christians. During that trip, Abu Tâlib saw things that confirmed his faith in the bright and great future of his nephew, and as a result, he tried even harder to protect and take care of him. Abu Mûsâ Al-Ash'arî ﷺ said, "Along with a group of Quraishî chieftains, Abu Tâlib went to Ash-Shâm (Syria and surrounding regions), taking with him the Prophet ﷺ. When their traveling party overlooked [the monastery of] a well-known monk, they descended [towards him] and unpacked their things in order to make temporary camp there. The monk came out to them, which was strange since, in the past, he would never come out to them

[1] *Bukhârî* (3883, 3884, 3885, 6208, and 6572), and *Muslim* (209). Also, refer to Ibn Kathîr's *Al-Fusool* (pg. 93) and to *Al-Bidâyah Wan-Nihâyah* (5/431-434).

whenever they passed by him; he wouldn't even look in their direction or pay any attention to them. While they were unpacking their things, the monk walked slowly by each one of them until he reached the Messenger of Allâh ﷺ. He then took the Messenger of Allâh's hand and said,

«هٰذَا سَيِّدُ العَالَمِينَ، هٰذَا رَسُولُ رَبِّ الْعَالَمِينَ، يَبْعَثُهُ اللهُ رَحْمَةً لِلْعَالَمِينَ. فَقَالَ لَهُ أَشْيَاخٌ مِنْ قُرَيْشٍ مَا عِلْمُكَ؟ فَقَالَ: إِنَّكُمْ حِينَ أَشْرَفْتُمْ مِنَ العَقَبَةِ لَمْ يَبْقَ حَجَرٌ وَلَا شَجَرٌ إِلَّا خَرَّ سَاجِدًا، وَلَا يَسْجُدَانِ إِلَّا لِنَبِيٍّ، وَإِنِّي أَعْرِفُهُ بِخَاتَمِ النُّبُوَّةِ أَسْفَلَ مِنْ غُضْرُوفِ كَتِفِهِ مِثْلَ التُّفَّاحَةِ. . .»

"This is the chief of all created beings; this is the Messenger of the Lord of all that exists: Allâh has sent him as a mercy to all created beings.' The chieftains of the Quraish said, 'And how do you know this?' The monk replied, 'When you overlooked this spot from the mountain road, every tree and stone [in this area] fell down to the ground and performed prostration. And they perform prostration only for a Prophet. And verily, I recognize him (i.e., as being the awaited Prophet) by the seal of Prophethood that is like an apple [in shape] and that is situated beneath the soft bone of his shoulder."

The same narration goes on to describe how, in an empty sky, a single cloud appeared in order to provide shade for the Prophet ﷺ; similarly, it describes how a tree near the monastery literally leaned over in order to provide shade for the Prophet ﷺ.[1]

[1] *At-Tirmidhî* (3620). In *Al-Fusool Fee Seeratir-Rasool* (pg 94), Ibn Kathîr (May Allah have mercy on him) said about this *Hadîth*, "All of the narrators of this *Hadîth* are trustworthy"; furthermore, Al-Albânî ruled it to be an authentic *Hadîth* in *Sahîh At-Tirmidhî* (3620). Also, in *Fiqhus-Seerah* (pg. 68), Al-Ghazâlî wrote, "Its chain is authentic"; however, Al-Ghazâlî did add, "The mention of Bilâl in this narration is, as has been mentioned, *Munkar* (false, strange). In Al-Bazzâr's narration of the *Hadîth*, Bilâl is not mentioned; instead, a man is referred to, but his name is not mentioned: "And his uncle sent with him a man."

The monk ordered Abu Tâlib to send the Prophet ﷺ back to Makkah; he had every reason to fear for the Prophet's life, since he knew that if the Jews were to find out about his existence, they might try to harm him, angry and bitter because the awaited Prophet was not one of them, but instead an Arab.

Having returned safely to Makkah, the Prophet ﷺ worked first as a shepherd and then later as a businessman under the employment of a woman, whose hand in marriage was more sought after than any other member of the Quraish. That woman was Khadîjah bint Khuwailid ﵂, and it was because of her honor and chastity that she was so highly regarded by Makkah's chieftains. After her last husband died, a number of Arab chieftains, including the evil Abu Jahl, proposed to her, but she refused all of their offers. A strong and wise woman, Khadîjah ﵂ herself chose and proposed to the man with whom she wanted to spend the rest of her life.

At first, the Prophet ﷺ would simply do business on Khadîjah's behalf. But as their business relationship blossomed, Khadîjah ﵂ found that the Prophet ﷺ was not only bringing in the most profits from the various men she employed, but also was supremely honest and trustworthy. His noble qualities captured her interest, and she decided to order her servant, Maisarah, to accompany the Prophet ﷺ on one of his business trips and to learn as much about him as possible. Maisarah was amazed by the wonderful character of the Prophet ﷺ, and upon returning to Makkah, he informed his mistress about everything that he had learned about the Prophet ﷺ while being in his company. Khadîjah ﵂ realized that the Prophet ﷺ was the man she wanted to marry, and so she proposed to him. Their marriage took place shortly afterwards; he ﷺ was 25 years old, and she was 40.[1]

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[1] Refer to Ibn Al-Qayyim's famous work, *Zâd Al-Ma'âd* (1/105); less known among *Muslim*s is what Ibn Kathîr wrote in *Al-Bidâyah Wan-Nihâyah* (3/466): "At the time, she was 35 years old; however, it has also been said that she was only 25."

During his youth, the Prophet ﷺ did not receive revelation; nonetheless, he was still protected from the evils of polytheism and wicked acts, an amazing feat considering the fact that he lived in a society that thrived on evil, wicked, and lewd acts. So although the Prophet ﷺ was not a "Prophet" at the time, he was protected from all moral defects.

The greatest moral defect of all — associating partners with Allâh in worship — he ﷺ was innocent of his entire life. Although he was asked to do so on numerous occasions, he never worshipped, glorified, or bowed down to an idol; he never attended a gathering in which idols were glorified; he never drank alcohol; and he never perpetrated a vile or lewd act. He knew that his people were upon falsehood, and were prone to perpetrate inappropriate acts at any given time, and so he avoided attending their parties and celebrations.[1]

That the Prophet ﷺ remained innocent of even the most minor of wrongful acts was a clear indication that he ﷺ was receiving divine protection from Allâh ﷻ. After all, he ﷺ was not living in an atmosphere of innocence; to the contrary, the society in which he lived is best described as one that condoned rampant evil and wicked deeds. Almost everyone associated partners with Allâh ﷻ; people murdered others without provocation, and often times with impunity. Prostitution and widespread fornication were the norms in society; oftentimes, fornication involved a number of participants — with many men fornicating with the same woman. People stole from and harmed one another on a regular basis. Parents would bury female infants alive, fearing poverty and the shame and lifelong stigma that came with having daughters. Gambling and the drinking of alcohol were rampant, with the latter leading up to many of the above-mentioned evils. Not every single member of society perpetrated these evils; that being said, many people were doing so, and it was not as if significant numbers of people stood up

[1] Refer to *Al-Fusool Fee Seeratir-Rasool* ﷺ, by Ibn Kathîr (pgs. 91-95); to *Al-Bidâyah Wan-Nihâyah* (3/406-451); and to *Tahdhîb Al-Asmâ Wal-Lughât*, by An-Nawawî (1/24).

to protest, for instance, the burying of children alive. That almost no one protested evil deeds indicates that people condoned, if not championed, the status quo in society. Of the few who avoided the above-mentioned evils, the Prophet ﷺ stood out in that he ﷺ didn't perpetrate a single one of them; whether he knew it or not, he ﷺ was slowly but surely being prepared for greatness.[1]

For his noble qualities, the Prophet ﷺ was praised by the other members of the Quraish; in fact, while he ﷺ was just a young man, they gave him the title, "Muhammad, the Trustworthy One."[2]

At the age of thirty-five, the Prophet ﷺ did his people a great service, helping to avert inner strife that would have lasted for many years and would likely have resulted in the demise of the Quraish. This occurred when the leaders of the Quraish decided to rebuild the Ka'bah, as it was badly in need of repair. When they finished rebuilding it, the only task that remained was placing the famous Black Stone in its place. There was, however, one serious problem: the people of each sub-tribe wanted the prestige that came with performing that honorable task. They were on the verge of fighting when a wise, old man among them suggested that they allow the first man who would enter the gate of the Masjid to judge between them. They agreed, and much to their pleasure and satisfaction, the first man who entered upon them was the Messenger of Allâh ﷺ. They were pleased because they knew he ﷺ was trustworthy and that he wouldn't take sides.

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[1] In regard to the Prophet's lofty morals during the pre-Islamic days of ignorance, many historians have used the phrase, "Allah refined his character, and He did so in a beautiful way." This phrase is so oft-repeated in books and narrations that some have speculated as to whether or not it is a *Hadîth*. Weighing in on the issue, Shaikh Al-Islam Ibn Taymiyyah wrote, "The meaning of the phrase is true; however, it is not related through any authentic chain"; refer to *Majmoo' Ar-Rasâil Al-Kubrâ* (2/336). As-Sakhâwî and As-Suyootee concurred with Ibn Taymiyyah's assessment of the matter; refer to *Kashf Al-Khafâ* (1/70) and to *Silsilah Al-Ahâdîth Ad-Da'îfah*, by Al-Albânî (72).

[2] *Ahmad* in Al-Musnad (3/425). While grading the narrations that are found in Muhammad Al-Ghazzâlî's *Fiqhus-Seerah* (pg. 84), Al-Albânî ruled that this *Hadîth* is Hasan (acceptable).

The Prophet ﷺ, fulfilling their expectations, asked them to bring a garment and to place the Black Stone on it. Then he ﷺ ordered the leader of each sub-tribe to hold and pick up a corner of the garment, and then walk together towards the side of the Ka'bah. When they finished obeying his command, he ﷺ took the stone and put it with his noble hands in its proper place; as a result, everyone was satisfied and fighting was averted.[1]

In the years that followed, the Prophet ﷺ led a more solitary life. Allâh ﷻ instilled in him love for solitude, not as a random practice without any real purpose, but so that he could devote himself to the worship of Allâh ﷻ. For many nights at a time, the Prophet ﷺ would seek solitude in the cave of Hirâ. At the time, he had no direct link to Allâh ﷻ, in that Jibrîl عليه السلام had yet to come to him with revelation. And so he ﷺ would worship Allâh ﷻ as best as he knew how; primarily, he ﷺ would follow what he knew from the Religion and Shariah of Ibrâhîm عليه السلام, of whom both he and his people were descendants.

The Prophet ﷺ continued to spend longer and longer periods of time in the cave of Hirâ until he reached the age of 40, when Allâh ﷻ blessed him with Prophethood. Scholars agree that he officially began his mission as a Prophet on a Monday. As for the month, most scholars say that it was Rabî'ul Awwal, of the year 41 (i.e., the 41st year after the Year of the Elephant).[2]

One day, while the Prophet ﷺ was busy worshipping Allâh ﷻ in the cave of Hirâ, the angel Jibrîl عليه السلام came to him and said, "Read." The Prophet ﷺ said, "I cannot read." Again, Jibrîl عليه السلام said, "Read." And again, the Prophet ﷺ said, "I cannot read." This time, Jibrîl عليه السلام embraced him so tightly that he was not able to breathe; Jibrîl عليه السلام continued to embrace him thus until he could take it no longer. Then for a third time Jibrîl عليه السلام said, "Read!" And for a third time the Prophet ﷺ said, "I cannot read." Jibrîl عليه السلام then recited these verses of the Noble Qur'ân:

[1] *Al-Fusool Fee Seeratir-Rasool* ﷺ, by Ibn Kathîr (pg. 95).

[2] *Zâd Al-Ma'âd*, by Ibn Al-Qayyim (1/78); according to another view, however, his Prophethood began in Ramadan; and yet another view is that it was the month of Rajab.

﴿ٱقْرَأْ بِٱسْمِ رَبِّكَ ٱلَّذِى خَلَقَ ۝١ خَلَقَ ٱلْإِنسَٰنَ مِنْ عَلَقٍ ۝٢ ٱقْرَأْ وَرَبُّكَ ٱلْأَكْرَمُ ۝٣ ٱلَّذِى عَلَّمَ بِٱلْقَلَمِ ۝٤ عَلَّمَ ٱلْإِنسَٰنَ مَا لَمْ يَعْلَمْ﴾

''Read! In the Name of your Lord, Who has created (all that exists), Has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous, Who has taught (the writing) by the pen [the first person to write was Prophet Idrîs (Enoch)], Has taught man that which he knew not.'' (Qur'ân 96:1-5)

With the revelation of this verse, he ﷺ became a Prophet ﷺ. The experience was a shock for the Prophet ﷺ, and so, with his heart trembling, and his body shivering, he returned to his most trusted friend, Khadîjah رضي الله عنها, and said, "Cover me, cover me.'' When he ﷺ was comfortably wrapped in a garment, and when the terror of his experience died down to some extent, he told Khadîjah رضي الله عنها what had happened. Although the terror of the experience had diminished, the Prophet ﷺ was still confused and unsure of himself. He ﷺ said to Khadîjah رضي الله عنها, "I fear for myself .'' Faithful, wise, and confident in her husband's sound character, Khadîjah رضي الله عنها responded with words that at once comforted and reassured the Prophet ﷺ: "Never! By Allâh, Allâh will never forsake you, for you join ties of family relations, you bear the burdens of the weak, you give to people what no one else is able to give (in terms of benefits and good manners), you hospitably entertain your guests, and you help people who are afflicted with calamities.''[1]

The Prophet ﷺ then further became a Messenger when Allâh سبحانه وتعالى revealed to him chapter ''*Al-Muddaththir*.'' The Prophet ﷺ later recounted,

«بَيْنَمَا أَنَا أَمْشِي إِذْ سَمِعْتُ صَوْتًا مِنَ السَّمَاءِ فَرَفَعْتُ بَصَرِي، فَإِذَا الْمَلَكُ الَّذِي جَاءَنِي بِحِرَاءٍ، جَالِسٌ عَلَى كُرْسِيٍّ بَيْنَ السَّمَاءِ وَالأَرْضِ، فَرُعِبْتُ مِنْهُ، فَرَجَعْتُ فَقُلْتُ: زَمِّلُونِي»

[1] *Bukhârî* (3) and *Muslim* (160).

"As I was walking [outside], I suddenly heard a voice in the sky. I raised my gaze, and there appeared above me the very angel that had come to me at Hirâ; he was seated on a throne (or chair) between the heavens and the earth. I was terrified of him, and so I returned [to my home] and said [to the people of my household], 'Cover me.'"

Allâh ﷻ then revealed to him the Verses,

﴿يَٰٓأَيُّهَا ٱلۡمُدَّثِّرُ ١ قُمۡ فَأَنذِرۡ . . . إلى قوله . . . وَٱلرُّجۡزَ فَٱهۡجُرۡ﴾

"O you (Muhammad ﷺ enveloped (in garments)! Arise and warn! ... until the Verse... *"And keep away from Ar-Rujz (the idols)."* (Qur'ân 74: 1-5)

Revelation then intensified and came to the Prophet ﷺ frequently.[1]

The Prophet ﷺ began his mission by secretly preaching to those he trusted the most; it was during this stage of his mission that the most eminent of Muslims — those known as "*As-Sâbiqûn Al-Awwalûn* [The Ones that Preceded Others (to the Faith), the Ones Who Were First (to embrace Islam)] — embraced Islam. The first person to embrace Islam was Khadîjah ؓ; she was followed by 'Ali ؓ, who in turn was followed by Zaid ؓ. The members of the Prophet's household having thus become Muslims, the next to accept the Prophet's invitation to Islam was Abu Bakr ؓ. Then people entered into the Faith, one after another, until Islam spread throughout Makkah; even every had members that became Muslims.

In the next stage of his mission, the Prophet ﷺ was ordered to preach openly to everyone, and not just to those whom he ﷺ trusted. The Prophet ﷺ received this order with the revelation of the following verse:

﴿وَأَنذِرۡ عَشِيرَتَكَ ٱلۡأَقۡرَبِينَ ٢١٤ وَٱخۡفِضۡ جَنَاحَكَ لِمَنِ ٱتَّبَعَكَ مِنَ ٱلۡمُؤۡمِنِينَ ٢١٥ فَإِنۡ عَصَوۡكَ فَقُلۡ إِنِّي بَرِيٓءٞ مِّمَّا تَعۡمَلُونَ﴾

[1] *Bukhârî* (4).

''And warn your tribe (O Muhammad) of near kindred. And be kind and humble to the believers who follow you. Then if they disobey you, say: ''I am innocent of what you do.'' (Qur'ân 26: 214-216)

Ibn 'Abbâs ﷺ reported that, when "And warn your tribe (O Muhammad ﷺ of near kindred'' was revealed, the Prophet ﷺ ascended Mount As-Safâ and began to call,

«يَا بَنِي فِهْرٍ، يَا بَنِي عَدِيٍّ»

"O children of Fihr, O children of 'Adî,''

these being the various sub-tribes of the Quraish. They gathered together before the Prophet ﷺ, and if a man was not able to go himself, he sent a messenger on his behalf to find out what was happening. The Quraish, Abu Lahab (The Prophet's uncle) included, came, and the Prophet ﷺ said,

«أَرَأَيْتُكُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا تَخْرُجُ عَلَيْكُمْ بِسَفْحِ هَذَا الوَادِي أَكُنْتُمْ مُصَدِّقِيَّ؟»

''Suppose I informed you that horses (i.e., an army riding on horses) were in the valley (i.e., behind this mountain), intending to attack you – would you believe me?'' ''Yes,'' they said, ''We have experienced nothing from you but truthfulness.'' the Prophet ﷺ said,

«فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ»

''Then I am a warner to you before the time of a severe punishment.''[1]

"Woe to you for the rest of this day!'' exclaimed Abu Lahab. "Is it only for this that you have gathered us together?'' Then Allâh ﷻ revealed the following verses, making it clear who it was that was headed for destruction:

﴿تَبَّتْ يَدَآ أَبِي لَهَبٍ وَتَبَّ ① مَآ أَغْنَىٰ عَنْهُ مَالُهُۥ وَمَا كَسَبَ﴾

[1] *Bukhârî* (4971) and *Muslim* (808).

> *"Perish the two hands of Abu Lahab (an uncle of the Prophet ﷺ, and perish he! His wealth and his children (etc.) will not benefit him!"* (Qur'ân 111: 1, 2)

Abu Lahab was not the only Makkan chieftain that rejected the Prophet's message; in fact, most others did the same. It was not enough for them to reject the Prophet's message; nor was it enough for them to hate him, scorn him, and mock him; no, they were not satisfied until they made clear their enmity to him, persecuting him and his followers with an intensity that grew with the passing of every day. They wanted to accuse the Prophet ﷺ of some defect or evil quality, so as to turn people away from his message. But they had a hard time finding the appropriate accusation to level against him, because they knew that, in order to truly turn people away from the Prophet ﷺ, their lies about him had to be at least plausible. Therefore, they could not call him a liar or an untrustworthy man, for they themselves had — through years of knowing him — given him the title "The Trustworthy One." Furthermore, deep down inside their hearts they knew that he ﷺ was truthful; it was simply a matter of arrogance that prevented them from accepting the truth. Allâh ﷻ said:

﴿فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَٰكِنَّ ٱلظَّٰلِمِينَ بِـَٔايَٰتِ ٱللَّهِ يَجْحَدُونَ﴾

> *"It is not you that they deny, but it is the Verses (the Qur'ân) of Allâh that the Zalimûn (polytheists and wrongdoers) deny."* (Qur'ân 6:33)

Quraish's leaders knew the Prophet ﷺ for forty years, and they knew for a fact that his character was impeccable. Therefore, the only accusation that was even remotely plausible in their minds was to say that he ﷺ was a soothsayer or magician. This is because one of the main practices for which soothsayers and magicians were known for, was to sow seeds of dissension between relatives — between a father and his son, between two brothers, and between husband and wife. Islam, in their minds, was having the same effect on the families of the Quraish: All families became divided since Islam had spread to every sub-

tribe, and since most, if not all, families had a member that was a Muslim. Also, they called the Prophet ﷺ a madman, since, according to their twisted logic, one had to be a madman if one shunned the practice of worshipping idols.

In spite of the constant persecution he faced, the Prophet ﷺ continued, both patiently and steadfastly, to invite others to embrace Islam. He ﷺ faced many disappointments, and even more hardships, but he ﷺ was comforted by the fact that, as sure as day follows night, with every hardship, there is ease. So yes, when he ﷺ went to Tâif, he was met by scorn and rejection, but Allâh ﷻ comforted him, when, during the return journey to Makkah, a group of jinns embraced Islam at his hands. And when the situation in Makkah worsened, with the polytheists resorting to crueler and harsher methods of persecution, Allâh ﷻ comforted the Prophet ﷺ with the journey of a lifetime: a trip to Jerusalem and to the heavens and back in a single night.

The Prophet's journey began when Jibrîl عليه السلام came to him, split open his chest, and washed it with Zamzam water. Jibrîl عليه السلام then took a basin that was filled with wisdom and faith, and poured it into the Prophet's chest; and then, finally, Jibrîl عليه السلام closed his chest, held him by his hand, and took him on his night journey.[1]

As Al-Hâfidh Ibn Hajar (May Allâh have mercy on him) pointed out, this was the second of three occasions on which the Prophet's chest was split open by Jibrîl عليه السلام: "The Prophet's chest was also split open when he first received revelation; this we learn from a *Hadîth* that is related by Abu Na'îm in *Dalâil An-Nubuwwah*. What distinguished the first splitting of his chest — which occurred when he ﷺ was a child living among the people of Banu Sa'ad — was the cleansing process that is described in Anas's account that is related in *Muslim*: Jibrîl [extracted his heart,] removed from it a blood clot, and said, 'This is the portion of Shaitân (the Devil) in you.' Since, while still a child, the Prophet ﷺ was cleansed from the

[1] *Bukhârî* (349) and *Muslim* (164).

evil effects of the Shaitân, he ﷺ grew up in the best way possible: He ﷺ was protected from the Shaitân (the Devil) at all times. Then his chest was split open when he first received revelation, a cleansing that took place as a way of honoring him, and so that his heart would be pure, strong, and fully prepared to receive revelation. Finally, his heart was split open when he undertook a night journey to the heavens; this cleansing took place so that he could be in a ready and pure state to speak privately with his Lord [upon reaching the seventh heaven]. It is also possible that the wisdom behind the last washing [and splitting of his heart] was so that he could be completely purified with a third washing, for it is a part of his *Shari'ah* that a complete and well-done purification (Wudû) involves washing each body part three times."[1]

During his night journey, the Prophet ﷺ ascended so high into the heavens that he was able to hear the sounds of pens being used for writing above the seventh heaven. Also during his night journey, the five daily Prayers were made obligatory upon him and the people of his Nation. In the early stages of his night journey, the Prophet ﷺ led the Prophets عليهم السلام of past nations in two units of Prayer; this was just one of the many amazing things that happened that night.

Upon returning to Makkah in the last part of the night, the Prophet ﷺ proceeded to tell others about his miraculous journey. Disbelievers rejoiced, hoping that the Prophet's account of his journey would shake the hearts of some believers and turn them away from their faith; initially, they were pleased to see some Muslims waver in their faith. But then their hopes were crushed when Abu Bakr رضي الله عنه stood resolutely beside the Prophet ﷺ, informing the Quraish that if he believed, as he most certainly did, that the Prophet ﷺ received news from the heavens in the passing of an instant, why should he not believe him about his night journey. This, among other incidents, resulted in Abu Bakr رضي الله عنه being given the title "As-Siddîq (The Truthful One)."

[1] *Fathul-Bârî*, a Commentary of *Sahîh Bukhârî*, by Al-Hâfidh Ibn Hajr (رحمه الله) (7/ 204, 205).

The Prophet ﷺ was not discouraged by the way he was treated by the Quraish; instead, he patiently continued to preach the message of Islam. Three more years went by, years during which he ﷺ would perform the five daily prayers, but years that became increasingly more difficult for him ﷺ and his Companions ﷵ. With his uncle, Abu Tâlib, dead, the Prophet ﷺ had little protection from his family; thus the Quraish became even more emboldened in their campaign of persecution and torture against the Muslims. Finally, when thirteen years had went by since the beginning of his mission, the Prophet ﷺ was granted permission by Allâh ﷻ to migrate to Al-Madînah, a city whose inhabitants had embraced Islam and who were eager to shelter and protect the Prophet ﷺ against his enemies.

After the Prophet ﷺ settled down in Al-Madînah, Allâh ﷻ began to reveal to him the rest of Islam's legislations — such as Fasting, Zakât (obligatory charity), and Hajj. Allâh ﷻ continued to reveal laws and legislations to the Prophet ﷺ for the next ten years, a process that culminated with the revelation of Allâh's saying:

﴿ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى وَرَضِيتُ لَكُمُ ٱلْإِسْلَـٰمَ دِينًا﴾

"This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion." (Qur'ân 5: 3)

The more detailed aspects about the Prophet's life after he migrated to Al-Madînah — such as the wars he fought in, the manners he taught his Companions ﷵ, the family life he led, the pilgrimage he performed to Makkah, his return to Al-Madînah, and then finally his death — we will discuss in more detail in the forth coming chapters, *In Sha Allâh* (Allâh Willing).[1]



[1] Refer to *Zâd Al-Ma'âd*, by Ibn Al-Qayyim (1/71-135); *Al-Bidâyah Wan-Nihâyah*, by Ibn Kathîr (3/353-563); *Al-Fusool Fee Seeratir-Rasool*, by Ibn Kathîr (pgs. 91-330); and *Tahdhîb Al-Asmâ Wal-Lughât*, by An-Nawawî (1/22-33).



His Physical Description, and a Description of His (ﷺ) Morals

One cannot say enough about the Prophet's character, and so the following is only a brief summary of his wonderful qualities and manners. Wise and intelligent, the Prophet ﷺ was the best of company; no one knew more about Allâh ﷻ and no one feared Allâh ﷻ more than he ﷺ did.[1] He was braver, wiser, fairer in his judgments, and nobler in his dealings than anyone else. No one strove harder than he ﷺ did to please Allâh ﷻ, and no one was more steadfast or patient. He ﷺ was the epitome of modesty and he was more merciful than anyone else towards his fellow human beings.

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[1] Regarding the Prophet's fear of Allah, 'Abdullah ibn Ash-Shakhîr said, "I once went to the Prophet ﷺ while he ﷺ was praying. As a result of his fear [of Allah], the sound of his crying resembled the noise a boiler makes." This *Hadîth* is related by *Abu Dâwûd* (904), and, in *Mukhtasar Ash-Shamâil*, Al-Albânî ruled that it is authentic (276).

The Prophet ﷺ never became angry on account of being hurt on a personal level; rather, he ﷺ became angry only if one of Allâh's divinely revealed laws was violated, in which case the Prophet ﷺ would exact retribution for the sake of Allâh ﷻ; in such cases, no one would be able to appease his anger. The weak and the strong, relatives and strangers, the noble and the lowly, the rich and the poor — when it came to the truth, these were all equal in the judgment of the Prophet ﷺ.

The Prophet ﷺ had a balanced approach to food: He never spoke ill of any kind of food; instead, if he liked a particular dish, he would eat it; if he didn't, he wouldn't eat it, but nor would he say anything negative about it. Therefore, one would never hear from him the kind of remarks that are often heard these days by people who are spoiled with too much food — remarks such as, "This kind of food smells,'' or, "This food is awful,'' or, "This food is disgusting.'' He would eat of the kind of lawful foods that were readily available, and he would not go to extravagant lengths to procure any particular kind of food.

In his dealings with others, the Prophet ﷺ would accept gifts, and would reciprocate the giver's generosity with a gift of his own. While he ﷺ would accept gifts, he ﷺ would never accept charity. In his private life, the Prophet ﷺ was simple and independent: He ﷺ would mend his own shoes, patch his garments, milk sheep, and even help his wives with housework.

Without even an iota of pride in him, the Prophet ﷺ was the epitome of humbleness. He ﷺ would not allow people to venerate him by walking behind him.[1] He ﷺ would accept people's dinner invitations regardless of whether they were rich or poor, noble or lowly in status. In fact, of all people, it was the poor that he ﷺ loved the most; he ﷺ would give them charity, attend their funerals, and visit their sick. Balanced in his way of viewing

[1] *Ahmad* (3/398), *Ibn Mâjah* (346), *Al-Hâkim* (4/481), and *Ibn Hibbân Mawârid* (2099); also, refer to *Al-Ahâdîth As-Sahîhah* (1557).

others, the Prophet ﷺ never disparaged a poor person for being poor, and he ﷺ never feared a king because of his power or strength.

Even in his choice of riding animals, the Prophet ﷺ was not picky: He ﷺ was equally satisfied to sit on a horse, a camel, a donkey, or a mule. And even though he ﷺ was the leader of an entire Nation, he didn't think of himself as being so important that he had to have a riding animal all to his own self; in fact, he ﷺ often made it a point to have someone ride behind him.

The Prophet ﷺ wore a silver ring whose stone was also made of silver; he ﷺ would wear it on his right little-finger, and sometimes on his left little-finger.

Throughout his life, the Prophet ﷺ endured many hardships; at times, he ﷺ went without food for so long that, in order to reduce the pangs of hunger, he ﷺ would have to tie a stone around his stomach. And this, in spite of the fact that Allâh ﷻ offered him the keys to the treasures of the earth; rather than take those keys, the Prophet ﷺ chose the Hereafter.

As for his physical description, the Prophet ﷺ was neither short nor noticeably tall. He ﷺ wasn't brown-skinned; nor was he ﷺ very white, but instead was white with some redness in his complexion. His hair was neither very curly nor flowing.[1] And he ﷺ had a good-looking face.[2]

His feet were large, and his shoulders were broad. He had a lot of hair on his forelocks. His hair came down to his earlobes; at times, until his shoulders; and at times, halfway down his ears. His fingers and toes were rough; his head was large; he ﷺ was large-boned; and the soft hair that came down from his chest until his navel was long.

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[1] *Mukhtasar Shamâil*, by At-Tirmidhî (1); Al-Albânî ruled that this *Hadîth* is authentic; furthermore, it is also found in *Bukhârî* (3549).

[2] *Bukhârî* (5908).

When he walked, he ﷺ leaned forward with a purpose, as if he were walking down a slope. His mouth was large, and he had very little flesh around his ankles. Overall, looking at him was better than looking at the moon; in fact, his face has been described as resembling the moon. The seal of Prophethood was between his shoulders; in size, it resembled the egg of a pigeon. The seal of Prophethood was either a spot of some kind or, some have said, a cluster of hair between his shoulders.

The Prophet ﷺ would part his hair and dye it. His beard was thick, and he ﷺ would allow it to grow; he ﷺ would not trim it, and he ﷺ ordered others to allow their beards to grow as well.

He ﷺ would order people to anoint their eyes with a substance called *Ithmid*, which is a powder that consists of antimony sulphide. In a narration that is related in *Ash-Shâmâil*, the Prophet ﷺ said,

«عَلَيْكُمْ بِالإِثْمِدِ عِنْدَ النَّوْمِ، فَإِنَّهُ يَجْلُو البَصَرَ وَيُنبِتُ الشَّعَرَ»

''Use Ithmid before you go to sleep, for it clears one's vision and causes one's hair to grow.''[1]

According to another narration, he ﷺ said,

«إِنَّ خَيْرَ أَكْحَالِكُمُ الإِثْمِدُ، يَجْلُو البَصَرَ، وَيُنْبِتُ الشَّعَرَ»

''Verily, the best ointment you can use for your eyes is Ithmid: It clears one's visions and causes one's hair to grow.''[2]

Both in his beard and on his head, the Prophet ﷺ had very few white hairs. When he ﷺ would dye his hair, no white hair could be seen upon him; and when he ﷺ wouldn't dye his hair, some

[1] *At-Tirmidhî*, in *Ash-Shamâil*; in *Mukhtasar Ash-Shamâil*, Al-Albânî ruled that this *Hadîth* is authentic. (*Hadîth* number 43, pg. 45).

[2] *At-Tirmidhî*, in *Ash-Shamâil*; also in *Mukhtasar Ash-Shamâil*, Al-Albânî graded this *Hadîth* as being authentic (*Hadîth* number 44, pg. 45).

white hairs could be seen. He ﷺ had approximately 20 white hairs, which, according to certain narrations, resulted from the terrifying events and stern warnings that are mentioned in various chapters of the Qur'ân. According to one narration, the Prophet ﷺ said,

«شَيَّبَتْنِي هُودٌ وَأَخَوَاتُهَا»

''[Chapter] 'Hûd' and its sisters (another group of chapters of the Qur'ân) have caused my hair to turn white.''

In another wording of the same *Hadîth*, he ﷺ said,

«شَيَّبَتْنِي هُودٌ، وَالوَاقِعَةُ، وَالمُرْسَلَاتُ، وَعَمَّ يَتَسَاءَلُونَ، وَإِذَا الشَّمْسُ كُوِّرَتْ»

''These [chapters of the Qur'ân] have caused my hair to turn white: 'Hûd,' 'Al-Wâqi'ah,' 'Al-Mursalât,' ''Amma Yatasâ-alûn (i.e., chapter 'An-Naba'),' and 'Idhashshamsu Kuwwirat (i.e., chapter 'At-Takwir').'''[1]

When dyed, his hair was red.

The Prophet ﷺ loved wearing a shirt with a *Habirah*, a kind of robe that was common in Yemen; he ﷺ would also wear a turban and a lower garment, which would reach halfway down his calf.[2] He ﷺ loved wearing perfume, about which he ﷺ said,

«طِيبُ الرِّجَالِ مَا ظَهَرَ رِيحُهُ وَخَفِيَ لَوْنُهُ، وَطِيبُ النِّسَاءِ مَا ظَهَرَ لَوْنُهُ وَخَفِيَ رِيحُهُ»

[1] *Mukhtasar Ash-Shamâil*, by *At-Tirmidhî*; Al-Albânî ruled that this *Hadîth* is authentic (34, 35).

[2] *Mukhtasar Shamâil*, by *At-Tirmidhî* (97); Al-Albânî ruled that this *Hadîth* is authentic.

> *"The perfume of men should be such that its smell is apparent while its color is hidden, and the perfume of women should be such that its color is apparent while its smell is hidden."*[1]

The Prophet ﷺ loved cleanliness at all times, but on 'Eid and whenever he would receive foreign delegates, he ﷺ strove to look his best. He ﷺ disliked the arrogant ways of kings, and so based on that knowledge, the Companions ﷺ would not stand up in his presence.[2] Cleanliness of the mouth was a particular matter of concern for the Prophet ﷺ: He ﷺ loved to clean his teeth and the inside of his mouth with Siwâk (a cleaning stick for teeth). He ﷺ liked to clean his teeth with Siwâk both when he would enter his home and when he would wake up after sleeping at night.

As for his night schedule, the Prophet ﷺ would sleep during the first part of the night; then he ﷺ would stand up, pray, and continue to pray for so long that his feet would swell up. Finally, at the end of the night — or in other words, before *Fajr* Prayer — he ﷺ would perform the *Witr* Prayer (an odd number of units to conclude one's prayers during the night).

The Qur'ân being very dear to his heart, the Prophet ﷺ loved to hear it being recited by someone else. The Prophet ﷺ would visit the sick, attend funerals, and perform the Funeral Prayer for the dead. He ﷺ was very modest, and if he disliked something, one could see the displeasure on his face.

He ﷺ loved covering the faults of others. And he ﷺ placed his trust in Allâh ﷻ more so than anyone else. Anas ﷺ said, "I served the Prophet ﷺ for 10 years. And whenever he sent me on an errand that I was not able to complete, he ﷺ would always say, 'Had it been decreed (i.e., had the completion of the errand been

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[1] *Mukhtasar Shamâil At-Tirmidhî* (188); Al-Albânî ruled that this *Hadîth* is authentic.

[2] *Ahmad* (3/134).

decreed), it would have happened (i.e., do not worry, for Allâh has not decreed for that errand to be completed at this time).''[1] While he ﷺ trusted in Allâh ﷻ, the Prophet ﷺ also made sure to take all of the relevant and practical steps that are necessary in order to achieve his goals.

The Prophet ﷺ forbade people from acting treacherously. Even prior to the advent the Islam, the Prophet ﷺ led a noble and honest life: At one time during his youth, he ﷺ, like all Prophets عليهم السلام before him, worked as a shepherd; and he ﷺ, while still a young man, would receive greetings of peace from a stone, a strange phenomenon that was a harbinger for great things to come.[2]

"Muhammad ﷺ'' was not the only name of the Prophet ﷺ; in fact, he ﷺ had many names. This was not strange, for it is a common feature of the Arabic language that anything or anyone of significance has many names; hence, for instance, the many names of Allâh ﷻ, and the many names for the Day of Resurrection. The Prophet ﷺ was no exception, for in a narration that is related in *Sahîh Bukhârî*, the Prophet ﷺ said,

«أَنَا مُحَمَّدٌ، وَأَنَا أَحْمَدُ، وَأَنَا الْمَاحِي الَّذِي يُمْحٰى بِيَ الكُفْرُ، وَأَنَا الحَاشِرُ الَّذِي يُحْشَرُ النَّاسُ عَلَى عَقِبِي، وَأَنَا العَاقِبُ»

''I am Muhammad; I am Ahmad; and I am Al-Mâhî (literally means ''eraser''), for through me disbelief is erased; I am Al-Hâshir (derived from the word Hashr, which means resurrection), the one after whom all other people will be resurrected; and I am Al-'Âqib (the one who comes after others), the one after whom there is no Prophet.''[3]

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[1] *Ahmad* (1/352), in an authentic *Hadîth*.

[2] *Muslim* (2277).

[3] *Bukhârî* (3532) and *Muslim* (2354).

In another narration, he ﷺ said,

«أَنَا مُحَمَّدٌ، وَأَحْمَدُ، وَالمُقَفِّي، وَالحَاشِرُ، وَنَبِيُّ التَّوْبَةِ، وَنَبِيُّ الرَّحْمَةِ»

"I am Muhammad, and Ahmad, and Al-Muqaffî (from the verb Qafâ, which means to come after, or to follow in the footsteps of...; therefore, Al-Muqaffî here means, 'The one who comes after or who follows in the footsteps of the Prophets that came before him'), and the Prophet of Repentance, and the Prophet of Mercy."[1]

And the Prophet's *Kunyah* was Abu Al-Qâsim. A *Kunyah* is a title through which one is attributed, for the most part,[2] to one's children. It follows the pattern of Abu "so and so," with the word 'Abu' meaning 'father of.'

Allâh ﷻ mentioned the Prophet ﷺ by name in a number of verses of the Qur'ân; for instance, in chapter "Âl-'Imrân," Allâh ﷻ said:

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ﴾

"And Muhammad ﷺ is no more than a Messenger, and indeed (many) Messengers have passed away before him." (Qur'ân 3:144)

In chapter *"Al-Ahzâb,"* Allâh ﷻ said:

﴿مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ وَلَـٰكِن رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّـۧنَ﴾

[1] *Muslim* (2355) and *Shamâil At-Tirmidhî* (316) (In Al-Albânî's summarized version).

[2] I say for the most part, because one can have a *Kunyah* without having any children; or one can have a *Kunyah* that denotes a figurative meaning. For instance, a famous Companion who always walked around with kittens was given the *Kunyah* 'Abu Hurairah,' since the word Hurairah means 'a small kitten.'

"Muhammad ﷺ is not the father of any man among you, but he is the Messenger of Allâh and the last (end) of the Prophets." (Qur'ân 33:40)

In chapter "*Muhammad,*" Allâh ﷻ said:

﴿وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَءَامَنُوا۟ بِمَا نُزِّلَ عَلَىٰ مُحَمَّدٍ وَهُوَ ٱلْحَقُّ مِن رَّبِّهِمْ﴾

"But those who believe and do righteous good deeds, and believe in that which is sent down to Muhammad, for them is the truth from their Lord." (Qur'ân 47:2)

And in chapter "*Al-Fath,*" Allâh ﷻ said:

﴿مُّحَمَّدٌ رَّسُولُ ٱللَّهِ﴾

"Muhammad is the Messenger of Allâh." (Qur'ân 48:29)

In the following verse of the Noble Qur'ân, the Prophet ﷺ is mentioned by the name, Ahmad:

﴿وَمُبَشِّرًۢا بِرَسُولٍ يَأْتِى مِنۢ بَعْدِى ٱسْمُهُۥٓ أَحْمَدُ﴾

"And giving glad tidings of a Messenger to come after me, whose name shall be Ahmed." (Qur'ân 61:6)

Always in a heightened state of consciousness, the Prophet ﷺ would remember Allâh ﷻ frequently; with his mind thus focused on a continual basis, he ﷺ would hardly utter an unnecessary word. Prayer also occupied a great deal of the Prophet's time; he ﷺ would pray frequently, and he ﷺ would very often prolong his prayer.

While his prayers — especially his voluntary prayers — were long, his sermons were short. He ﷺ loved perfume, and would not reject it when it would be offered to him. His love for perfume

was understandable, for he ﷺ detested foul odors. Not only would he smell good when he ﷺ would meet people; he ﷺ would also smile frequently in their company. At times he ﷺ laughed, sometimes to the point that his molars could be seen. Jareer ؓ said, "From the day I embraced Islam, the Prophet ﷺ has never barred me entry into his company. And he ﷺ has never seen me without smiling in my face. I once complained to him that I was unable to sit firmly on a horse (i.e. I would frequently fall off); he ﷺ then struck me in the chest and said,

«اللَّهُمَّ ثَبِّتْهُ، وَاجْعَلْهُ هَادِيًا مَهْدِيًّا»

'O Allâh, make him steadfast, and make him a person who is guided and is a guide to others.'"[1]

The Prophet ﷺ would joke around with others, but with truthful words, and never with lies. He ﷺ was never cold or dry with anyone. If someone apologized to him, he ﷺ would accept that person's apology.

would eat with three fingers, and he ﷺ would lick them in order to consume any food particles that remained on them. When he ﷺ drank, he ﷺ would breathe between sips three times, each time outside of his drinking cup.

While he ﷺ was not skilled in composing poetry, he ﷺ was, by the grace of Allâh ﷻ, a master of prose. His words were few, but their meanings were, to say the least, highly meaningful; in short, he ﷺ was the most eloquent of all people. So careful and well-chosen were his words that they were, and still are, very easy to memorize.

The Prophet ﷺ never spoke unnecessarily. Gentle himself, he promoted gentleness among his Companions ؓ and warned them not to be harsh in their dealings; furthermore, he ﷺ encouraged people to forgive one another.

[1] *Bukhârî* (3035, 3822, and 6090).

He ﷺ loved starting a task with his right hand, but only if that task was either good or innocent: such as purifying himself for Prayer, putting on shoes, or combing his hair. His left hand he ﷺ reserved for touching harmful things and for purifying himself after he ﷺ would relieve himself. According to one narration, he ﷺ forbade people from combing their hair every day; he ﷺ instead instructed people to do so every second day, so as to avoid becoming vain and self-conceited.[1]

When he ﷺ would sleep, he ﷺ would lie down on his right side, with his right hand placed underneath his right cheek. And before going to sleep, he ﷺ would say a number of customary invocations. And when, during a journey, he ﷺ would stop to make camp just before morning, he ﷺ would place his forearm erect on the ground and rest his head on his hand.

To sit with the Prophet ﷺ was to take a deep, spiritual, fulfilling journey. I use the word journey because the minds of the Companions ﷺ soared away from the cares of everyday life, as the Prophet ﷺ spoke to them about news of the unseen world — the heavens, Paradise, Hellfire, the worlds of Angels and Jinns, certain future events (i.e., the signs of the Hour), and so on. As the Prophet ﷺ conveyed knowledge to his Companions ﷺ, peace enveloped their entire gathering. While they sat together for the sake of Allâh ﷻ, none of them raised his voice or spoke foolish words. In terms of seating positions, people were given precedence based on their level of piety. They were humble and merciful among themselves, with the young honoring the elderly, and the elderly being kind and compassionate towards the young. If someone was needy, they all banded together to help him; and once they left the

[1] However, other narrations indicate that combing one's hair everyday is permissible. Taken together, the various narrations perhaps mean that it is disliked to comb one's hair everyday if one does so in a conceited manner; and that one may do so if one's hair, because of its thickness, requires daily maintenance. And Allah ﷻ knows best.

Prophet's gatherings, they would go out to spread the message he ﷺ conveyed to them.

The Prophet ﷺ would both sit on the ground and eat on the ground. He ﷺ walked not in the company of tyrants, but instead in the company of widows, poor people, and slaves; he ﷺ would do so in order to fulfill their needs. And if he ﷺ walked by a group of children, he ﷺ wouldn't ignore them or frown at them; instead, he ﷺ would extend greetings of peace to them. He ﷺ wouldn't shake the hands of stranger women; rather, he ﷺ would only shake the hands of women that were his *Mahârim* (i.e., women he could never marry and whom he ﷺ was, according to Islamic Law, allowed to be together with in private; e.g., his wives and his daughters).

He ﷺ was very sociable and easy-going with his Companions رضي الله عنهم. He ﷺ asked after their well-being, and when in their company, he ﷺ would give each one of them his full attention. He ﷺ would face the person he ﷺ was speaking to in such a way as to make that person know that he ﷺ was paying attention to him; he ﷺ dealt in this manner even with wicked people, in the hope that he ﷺ could win them over with his good manners.

Perhaps no one expressed better the easy-going manner of the Prophet ﷺ than Anas رضي الله عنه, a man who had served the Prophet ﷺ for ten years: "He never said even *Uff* (the least expression of displeasure) to me. And regarding something I did, he ﷺ never said to me, 'Why did you do that.?' And regarding something I didn't do, he ﷺ never said to me, 'Why did you not do that?' His manners were the best among all people. I have never touched any Khuzz (a garment made of wool and silk) or silk that was softer than the hands of the Messenger of Allâh ﷺ. And I never smelled any Musk (a kind of perfume) or perfume that was better and more pleasing than the sweat of the Prophet ﷺ."[1]

[1] *Bukhârî* (6038); *Muslim* (2309); and At-Tirmidhî, in *Mukhtasar Ash-Shamâil* (296). The wording mentioned above is from At-Tirmidhî's narration of the *Hadîth*.

He ﷺ never repaid an evil with another evil; instead, he ﷺ would forgive and pardon his transgressor, all the while remaining patient and calm. Never once did he ﷺ strike a servant or a woman; the only occasions during which he ﷺ struck other human beings were battles in which he ﷺ fought against polytheists. And one of the truly beautiful aspects of the Prophet's character was that, whenever he ﷺ was given a choice between two options, he ﷺ would choose the easier one, as long as it did not involve a sin. If it involved a sin, no one would remain further from it than him.

In the Prophet ﷺ were combined the best and noblest of qualities. No other created being was more blessed — in terms of his overall status, ranking with Allâh ﷻ, level of knowledge, etc. — than he ﷺ was, a reality that was made all the more poignant by the facts that he ﷺ was born an orphan and that he ﷺ was illiterate: He ﷺ could neither read nor write. He ﷺ had no teacher, but that did not matter, for Allâh ﷻ chose him to be superior to all created beings — the first of them and the last of them. And Allâh ﷻ made the Prophet's Religion one that was meant for all human beings and Jinns, until the Day of Resurrection. May Allâh ﷻ continue to send Prayers and salutations upon him until the Day of Resurrection, for indeed, his character was, simply yet comprehensively put, the Qur'ân.[1]

Above is a brief and summarized description of the Prophet's character. As Muslims, we must follow him in all of his sayings and deeds, except when we are not able to do a deed, or when a deed is specific to the Prophet ﷺ, and is not meant as a legal precedent for all Muslims. For instance, to fast two days in a row, without breaking fast in between, was a practice that was specific to the Prophet ﷺ. The Prophet ﷺ said,

[1] *Al-Bukharî* (1970), *Muslim* (782) and see Tahdhîb Al-Asmâ Wal-Lughât, by An-Nawawî (1/25, 26; 31-33); and *Mukhtasar Ash-Shamâil Al-Muhammadiyyah*, by *At-Tirmidhî*, in the version that has been summarized and commentated upon by Al-Albânî (pgs. 13-194).

«خُذُوا مِنَ الأَعْمَالِ مَا تُطِيقُونَ فَإِنَّ اللهَ لَا يَمَلُّ حَتَّى تَمَلُّوا»

''Take from good deeds those that you are able to perform, for indeed, Allâh ﷾ does not become bored until you become bored.''[1]

(To become weary and bored are qualities that are impossible for Allâh ﷾, given His complete perfection; the Prophet ﷺ used this wording in a figurative sense; the *Hadîth* therefore means: 'Allâh cuts off a person's rewards when that person gets bored of doing good deeds.' So here, in a figurative sense, the Prophet ﷺ replaced the words 'Allâh cuts off a person's rewards' with the word 'bored.' And Allâh ﷾ knows best.)

In another *Hadîth*, the Prophet ﷺ said,

«مَا نَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوهُ، وَمَا أَمَرْتُكُمْ بِهِ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ»

''Stay away from all that I have commanded you not to do. As for the things I have ordered you to do, do what you are able to perform.''[2]



[1] Refer to *Tahdhîb As-Seerah An-Nabawiyyah*, by Imam An-Nawawî (pg. 56); to *Mukhtasar As-Seerah An-Nabawiyyah*, by Al-Hâfidh 'Abdul-Ghanî Al-Maqdasî (pg. 77); to *Huqooq Al-Mustafâ*, by Qâdî 'Iyâdh (1/77-215); and *Mukhtasar Ash-Shamâil Al-Muhammadiyyah*, by At-Tirmidhî (pgs. 112-188).

[2] *Bukharî* (7288) and *Muslim* (2619).



His Worship

1) To be sure, the Prophet ﷺ was an ideal leader and example after which all Muslims should pattern their lives. Allâh ﷻ said:

﴿لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا۟ ٱللَّهَ وَٱلْيَوْمَ ٱلْـَٔاخِرَ وَذَكَرَ ٱللَّهَ كَثِيرًا﴾

"Indeed in the Messenger of Allâh (Muhammad) you have a good example to follow for him who hopes in (the Meeting with) Allâh and the Last Day and remembers Allâh much." (Qur'ân 33:21)

A person who wants to be a good example for others must translate his words into actions; one cannot, for instance, preach generosity while being a miser. That is why the Prophet ﷺ was such an ideal example: In all aspects of his life, he ﷺ was a role model through his actions and deeds. This principle applied to

acts of worship, for the Prophet ﷺ did not merely tell people to pray; instead, he prayed himself, so often, in fact, and for such prolonged periods of time, that his feet would be swollen and develop cracks. Someone once asked the Prophet ﷺ about why he ﷺ would pray so much that his feet would be swollen: "Do you do this, when Allâh ﷻ has forgiven you for your past and future sins?'' To this question the Prophet ﷺ replied,

«أَفَلَا أَكُونُ عَبْدًا شَكُورًا»

"And shall I not be a thankful slave?''[1]

2) At night, the Prophet ﷺ would perform 11 voluntary units of prayer; at times, he ﷺ may have performed 13.[2] And throughout the day, he ﷺ would perform a total of 12 *Rawâtib* (stressed *Sunnah*) units of prayer;[3] at times, however, he may have performed 10 *Rawâtib* units of prayer.[4] Additionally, he ﷺ would perform the *Duhâ* (voluntary forenoon prayer) prayer; this prayer consisted of four units, but at times he ﷺ would perform even more.[5] It was at night, in the late-night voluntary prayer, that the Prophet ﷺ would prolong his prayer the most; he ﷺ would read as much as 5 parts of the Qur'ân (i.e. 1/6th of the Qur'ân) in a single unit of late-night Prayer.[6] So, in total, the Prophet ﷺ would perform more than 40 units of prayer on a daily basis — with 17 of those units being a part of obligatory prayers (such as the three units of the *Al-Maghrib* Prayer).[7]

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[1] *Bukhârî* (1130) and *Muslim* (2819).

[2] *Bukhârî* (1147) and *Muslim* (737).

[3] *Muslim* (728).

[4] *Bukhârî* (1172) and *Muslim* (729).

[5] *Muslim* (719).

[6] *Muslim* (772).

[7] The Book of Prayer, by Ibn Al-Qayyim (pg. 140).

3) Outside of Ramadan, the Prophet ﷺ would fast at least three days from every month.[1] He ﷺ strove to fast every Monday and Thursday;[2] also, he ﷺ would fast almost every day from the month of Sha'bân; in fact, it is related that he did, at least on one occasion, fast all of Sha'bân.[3] He ﷺ encouraged Muslims to fast six days from the month of Shawâl.[4] Although the Prophet ﷺ followed a general pattern of fasting — for instance, fasting every Monday and Thursday — at times he ﷺ would fast for so long on a daily basis that it would be said, "He ﷺ will not take a day off from fasting." And at other times, he ﷺ would not fast for so many days in succession that it would be said, "He ﷺ will not fast."[5] The only months he fasted in entirety were Ramadan and Sha'bân. He ﷺ would also fast the Day of 'Âshûrah,[6] and it is related that he would also fast on the 9th of Dhil-Hijjah.[7]

In a practice that was specific to him — a practice that was given the name "Al-Wisâl" — the Prophet ﷺ would fast continually for two or three days at a time. This practice, however, he ﷺ made forbidden for others, giving the reason that he ﷺ was not like the people of his Nation: He ﷺ would spend the night with his Lord, Who would give him food and provide him with drink.[8] According to the correct interpretation of the Prophet's explanation for why he ﷺ was different when it came to fasting, the food and drink he received was a metaphor for the pleasure and comfort he ﷺ derived from worshipping Allâh سبحانه وتعالى and invoking Him in private. This meaning is corroborated by the Prophet's saying,

[1] *Muslim* (1160).

[2] *At-Tirmidhî* (745), *An-Nasâî* (4/202), and others.

[3] *Bukhârî* (1969, 1970) and *Muslim* (1156, 1157).

[4] *Muslim* (1164).

[5] *Bukhârî* (1971) and *Muslim* (1156).

[6] *Bukhârî* (2000-2007) and *Muslim* (1125).

[7] *An-Nasâî* (4/205), *Abu Dâwûd* (2437), and *Ahmad* (6/288); refer to *Sahîh An-Nasâî* (2236).

[8] *Bukhârî* (1961-1964) and *Muslim* (1102-1103).

«يَا بِلَالُ! أَرِحْنَا بِالصَّلَاةِ»

''O Bilâl, provide us comfort with the Prayer (i.e. by making the call to Prayer),''[1]

and by his saying,

«وَجُعِلَتْ قُرَّةُ عَيْنِي فِي الصَّلَاةِ»

''The delight of my eye (i.e. my greatest pleasure) has been provided for me in Prayer.''[2]

4) While it is true that the Prophet ﷺ constantly gave generously for charitable causes, his generosity reached peak levels in Ramadan. In that most blessed month, when he would meet Jibrîl عليه السلام in order to review the Qur'ân, the Prophet ﷺ was described as being more generous than "the gentle wind.''[3]

The Prophet ﷺ would give others as if he did not have any material needs himself. On one occasion, when the Prophet ﷺ gave a man all of the sheep that filled the valley that separated two mountains, the man later returned to his people and said, "O people, embrace Islam, for indeed, Muhammad gives in the manner of a man who does not fear poverty.''[4]

5) The term Jihâd is generally described as meaning "to struggle.'' In reality, there are various levels of Jihâd. First, there is the struggle against one's own self. This level of Jihâd is broken down into four categories: The struggle to learn what one needs to know about one's Religion; the struggle to apply the knowledge one learns; the struggle to invite others to

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[1] *Abu Dâwûd* (4986) and *Ahmad* (5/364).

[2] *An-Nasâî* (7/61) and *Ahmad* (3/128); also, refer to *Sahîh An-Nasâî* (3/827).

[3] *Bukhârî* (6) and *Muslim* (2308).

[4] *Muslim* (4/1806) (2312).

embrace the teachings of Islam, doing so with wisdom and intelligence; and the struggle to patiently endure the hardships one faces while inviting others to the truth.

Another level of Jihâd involves a struggle against the Shaitân (the Devil), and this level consists of two categories: One's struggle to ward off the doubts (about one's Faith) that the Shaitân casts into his mind, and the other struggle to ward off the suggestions of lustful acts.

Yet another level of Jihâd involves a struggle against disbelievers, and this level is broken down into four categories: Struggling against them with one's heart, with one's tongue, with one's wealth, and lastly, with one's hand.

The final level of Jihâd involves a struggle against tyrants and evil-doers, and this level consists of three categories, with the first being better than the second, the second being better than the third, and the third being a minimum requirement: First, to struggle against them with one's hand; second, to struggle against them with one's tongue; and third, to struggle against them with one's heart (i.e., to despise the evil they perpetrate). So in total, there are 13 categories, or stages, of Jihâd. And the Prophet ﷺ applied them all, for every moment of his life involved a concerted struggle or sacrifice with his heart, his tongue, his hand, and his wealth. It is for this reason that he ﷺ ranks higher with Allâh ﷻ than any other human being.[1]

Regarding the latter categories of Jihâd, many battles took place between the Prophet ﷺ and his enemies. He ﷺ personally led Muslims into 27 battles, and he ﷺ physically fought in 9 of them. As for armies that he ﷺ sent out but did not lead himself, the battles those armies fought in were given the name *Sarâyah*, so as to distinguish them from ones the Prophet ﷺ partook in himself — these latter kinds of battles were called *Ma'ârik* or

[1] *Zâd Al-Ma'âd* (3/10, 12).

Ghazawât. A total of 56 *Sarâyah* took place during the lifetime of the Prophet ﷺ.[1]

6) As with everything else in his life, the Prophet ﷺ was an ideal example when it came to his dealings with others. If, for instance, someone were to lend him something, the Prophet ﷺ would pay him back with something better and more expensive.[2] On one occasion, a man went to the Prophet ﷺ and asked to be paid back for a camel he had lent the Prophet ﷺ. That the man asked to be paid back was fine in the mind of the Companions ؓ; the only problem was that he asked the Prophet ﷺ in a harsh tone. His attitude and harsh speech infuriated the Prophet's Companions ؓ, so much so, that they would have physically hurt the man had not the Prophet ﷺ stopped them from doing so. The Prophet ﷺ said to his Companions ؓ, "Leave him, for indeed, a person who is deserving of a right (i.e., of a loan to be repaid) has the right to speak in a demanding tone." The Companions ؓ then said, "O Messenger of Allâh ﷺ, we can find only a camel that is of a better age (i.e., that is worth more) than the camel he lent to you." The Prophet ﷺ said to them, "Give it to him," after which the man said, "You have paid me in full, and may Allâh ﷻ do the same for you (by giving you full rewards for your good deeds)." The Prophet ﷺ said, "The best of Allâh's slaves are those among them who are the best (most easy-going, prompt, generous, honest, etc.) at paying back loans."[3]

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[1] Refer to *Sharh An-Nawawî* (12/95) and *Fathul-Bârî* (7/279 and 8/153).

[2] The Prophet ﷺ would do so without any prior agreement; the terms of his loans required him to pay back only what he borrowed. So it was out of his own generosity that, when it came time to pay back a loan, he ﷺ, out of the kindness of his heart, would pay his creditor back with something that was better than the thing he borrowed. This form of generosity is clearly different from transactions involving usury, for usury involves a prior agreement, or understanding, that the borrower will pay his creditor back more than he initially borrowed. And Allah ﷻ knows best.

[3] *Bukhârî* (2305) and *Muslim* (1600).

On another occasion, the Prophet ﷺ purchased a camel from Jâbir ibn 'Abdullah رضي الله عنه. And when Jâbir رضي الله عنه went to give the Prophet ﷺ the camel he purchased, the Prophet ﷺ said, "Do you think that I was haggling with you over its price?" Jâbir رضي الله عنه said, "No, O Messenger of Allâh ﷺ." The Prophet ﷺ said, "Take both the camel and the money (I paid to purchase it)."[1]

7) The Prophet's manners were the best and always will be the best, and why shouldn't that be the case, for his character, as 'Aaisha رضي الله عنها succinctly put it, was, "the Qur'ân."[2] And in his own words, the Prophet ﷺ said, "Verily, I have been sent only to complete (in myself and others) the noblest of manners."[3]

8) Of all people, the Prophet ﷺ desired the least from this world. Despite being the leader of a Nation, and despite being able to get anything he needed by simply making a gesture to his Companions رضي الله عنهم, the Prophet ﷺ would sleep on a straw mat, a mat that would leave marks on the side of his body. One day, 'Umar ibn Al-Khattâb رضي الله عنه visited the Prophet ﷺ, who, at the time, was sleeping. When he ﷺ woke up, he began to rub the side of his body; upon seeing him do that, 'Umar رضي الله عنه said, "O Messenger of Allâh ﷺ, would that you took a bed that is better (and more comfortable) than this one?" The Prophet ﷺ said,

«مَالِي وَلِلدُّنْيَا ، مَا مَثَلِي وَمَثَلُ الدُّنْيَا إِلَّا كَرَاكِبٍ سَارَ فِي يَوْمٍ صَائِفٍ فَاسْتَظَلَّ تَحْتَ شَجَرَةٍ سَاعَةً مِنْ نَهَارٍ ثُمَّ رَاحَ وَتَرَكَهَا»

"What do I have to do with this world? Verily, the example of me and this world is nothing save the example of a rider who has

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[1] *Bukhârî* (along with *Al-Fath*, the famous commentary that was authored by Ibn Hajar (4/320)) and *Muslim* (3/1221) (715).

[2] *Al-Bukhârî* (along with Ibn Hajar's authoritative commentary, *Al-Fath*) (3/320) (2097) and *Muslim* (3/1221) (715).

[3] Al-Baihaqî (the above-mentioned wording is from his narration of the *Hadîth*) (10/92) and *Ahmad* (2/381); also, refer to *As-Sahîhah*, by Al-Albânî (45).

traveled on a scorching, hot day; who seeks shade under a tree for an hour during the day; and who then gets up and leaves it.''[1]

In another *Hadîth*, the Prophet ﷺ said,

«لَوْ كَانَ لِي مِثْلُ أُحُدٍ ذَهَبًا مَا يَسُرُّنِي أَنْ لَا يَمُرَّ عَلَيَّ ثَلَاثٌ وَعِنْدِي مِنْهُ شَيْءٌ، إِلَّا شَيْءٌ أَرْصُدُهُ لِدَيْنٍ»

''Had I had gold that was equal in size to Mount Uhud, I would not be happy if three days passed by while I still had some of it left with me – except for something I kept in order to pay off a debt (i.e. that amount I wouldn't mind keeping, since I would be spending it on a noble cause).''[2]

When it came to food and drink in particular, the Prophet ﷺ was, to put it mildly, abstemious. If food was available, he ﷺ would eat; but because of the difficult circumstances he ﷺ and his Companions ﷺ had to frequently endure, it often happened that there was no food to eat. And, as happened often, even if the Prophet ﷺ and his family had good quality food, they preferred to give to others rather than eat it themselves.[3]

Abu Hurairah ﷺ said, "Until [Prophet] Muhammad ﷺ died, it never occurred that his family became full on food for three days in a row.''[4] 'Aaisha ﷺ said, "The Prophet ﷺ left this world without ever having eaten enough bread made from barley to satisfy his appetite (i.e., because of a paucity of food, he ﷺ only ate it in small amounts, and never enough to feel

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[1] *At-Tirmidhî* and others; refer to *Al-Ahâdîth As-Sahîhah* (439) and to *Sahîh At-Tirmidhî* (2/280).

[2] *Bukhârî* (2389) and *Muslim* (991).

[3] Refer to Fathul-Bârî (9/517, 549) (*Hadîth* number: 5374), from the *Hadîth* of 'Aaisha ﷺ (5416).

[4] *Bukhârî* (along with Ibn Hajar's authoritative commentary, *Al-Fath*) (9/517 and 549) and *Muslim* (991).

full)."[1] According to another narration, 'Aaisha ﵂ said, "The family of Muhammad ﷺ never ate two meals in a single day, unless one of those (two) meals consisted of dates."[2] She ﵂ also said, "Verily, we once saw three new moons in a span of two months (the third one they saw at the beginning of the third month), and during that entire period of time not a single fire (for cooking) was lit in the houses of the Messenger of Allâh ﷺ." 'Urwah ﵁ asked her, "Then what would nourish all of you?" She ﵂ replied, "The two black things: dates and water."[3]

And in yet another narration of hers, 'Aaisha ﵂ said,

«كَانَ فِرَاشُ رَسُولِ اللهِ ﷺ مِنْ أَدَمٍ وَحَشْوُهُ لِيفٌ»

"The bed of the Messenger of Allâh ﷺ was made of tanned skin (or leather), and it was stuffed with Leef (a kind of fiber that is found in the hull of date-palm trees)."[4]

Despite having a little as it was, the Prophet ﷺ desired no more than having just enough to live on; he ﷺ would say,

«اللَّهُمَّ اجْعَلْ رِزْقَ آلِ مُحَمَّدٍ قُوتًا»

"O Allâh, make Qoot be the sustenance of the family of Muhammad (Qoot is enough nourishment to fulfill one's hunger but not enough so as to be in a state of extravagance or excessiveness."[5] [6]

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[1] *Bukhârî* (along with Ibn Hajar's authoritative commentary, *Al-Fath*) (9/549) (*Hadîth* number: 5414).

[2] *Bukhârî* (along with Ibn Hajar's *Al-Fath*) (11/282) (*Hadîth* number: 6455).

[3] *Bukhârî* (along with Ibn Hajar's *Al-Fath*) (11/283) (*Hadîth* number: 6459).

[4] *Bukhârî* (along with Ibn Hajr's Al-Fath) (11//282) (6456).

[5] Refer to *Al-Fath* (11/293), *Sharh An-Nawawî* (7/152), and *Al-Abbî* (3/537). It has been said that having *Qoot* — or just enough food to remain healthy but no more — saves one from the defects that accompany the states of both richness and poverty. And Allah ﷻ knows best.

[6] *Bukhârî* (along with Ibn Hajar's *Al-Fath*) (11/283) (*Hadîth* number: 6460) and *Muslim* (1055).

9) Most people think it sufficient to avoid clearly evil actions; the Prophet ﷺ, on the other hand, went beyond the bare minimal level of piety, avoiding any deed that was even remotely evil or harmful. This characteristic of the Prophet ﷺ is clearly illustrated in the following saying of his:

«إِنِّي لَأَنْقَلِبُ إِلَى أَهْلِي فَأَجِدُ التَّمْرَةَ سَاقِطَةً عَلَى فِراشِي، أَوْ فِي بَيْتِي فَأَرْفَعُهَا لِآكُلَهَا، ثُمَّ أَخْشَى أَنْ تَكُونَ مِنَ الصَّدَقَةِ فَأُلْقِيهَا»

"Verily, I might come home to my family and find a date that had fallen down on my mattress, or that had fallen down anywhere else in my home. When this happens, I first lift up the date in order to eat it, but then a certain fear overcomes me – the fear that the date was meant for charity [and was forgotten and dropped by accident]. And so [instead of eating it] I toss it [to one side]."[1]

On one occasion, Al-Hasan ibn 'Ali ﷺ, the grandson of the Prophet ﷺ, picked up a date that was earmarked for charity, and put it in his mouth. "The Messenger of Allâh ﷺ then said to him,

«كَخْ كَخْ اِرْمِ بِهَا، أَمَا عَلِمْتَ أَنَّا لَا نَأْكُلُ الصَّدَقَةَ؟»

"Kakh Kakh (an expression that is spoken to a child in an imperative tone in order to forbid him from doing something). Toss it [to one side]; did you not know that we (i.e., the members of my household) do not eat charity."[2]

10) The Prophet ﷺ was a prolific worshipper; his good deeds were blessed and numerous. And while he ﷺ ordered us to follow his way, he ﷺ wanted us to do only that which we are capable of doing. He ﷺ said,

[1] *Muslim* (2/751) (*Hadîth* number: 1070).

[2] *Muslim* (2/751) (*Hadîth* number: 1069).

«خُذُوا مِنَ الأَعْمَالِ مَا تُطِيقُونَ، فَإِنَّ اللهَ لَا يَمَلُّ حَتَّى تَمَلُّوا،
وَأَحَبُّ العَمَلِ إِلَى اللهِ مَا دَاوَمَ عَلَيْهِ صَاحِبُهُ وَإِنْ قَلَّ»

''Take from good deeds those that you are able to perform, for indeed, Allâh ﷻ does not become bored until you become bored and most beloved deed to Allâh is the one that is done regularly even if it is little..''[1]

(To become weary and bored are qualities that are impossible for Allâh ﷻ, given His complete perfection; the Prophet ﷺ used this wording in a figurative sense; the *Hadîth* therefore means: 'Allâh cuts off a person's rewards when that person gets bored of doing good deeds.' So here, in a figurative sense, the Prophet ﷺ replaced the words 'Allâh cuts off a person's rewards' with the word 'bored.')

At the end of this last *Hadîth*, the Prophet ﷺ said, "And the most beloved of deeds to Allâh ﷻ are those that one performs consistently, even if those deeds are few [or small].''

It is related in both *Bukhârî* and *Muslim* that, when the members of the Prophet's household would perform a deed, they would perform it on a consistent basis.[2] And in *Bukhârî*, it is related that when the Prophet ﷺ would perform a Prayer, he ﷺ would continue to perform it on a consistent basis.[3] This we know based on the fact that the Prophet ﷺ had a daily number of Prayer units he ﷺ would perform consistently — with seventeen of them being obligatory units of Prayer; twevle of them being stressed

[1] Refer to *Tahdhîb As-Seerah An-Nabawiyyah*, by Imam An-Nawawî (pg. 56); to *Mukhtasar As-Seerah An-Nabawiyyah*, by Al-Hâfidh 'Abdul-Ghanî Al-Maqdasî (pg. 77); to *Huqooq Al-Mustafâ*, by Qâdî 'Iyâdh (1/77-215); and *Mukhtasar Ash-Shamâil Al-Muhammadiyyah*, by At-Tirmidhî (pgs. 112-188).

[2] *Bukhârî* (along with Ibn Hajar's *Al-Fath*) (3/213) (*Hadîth* number: 1970), and (11/294) (*Hadîth* number (11/294); and *Muslim* (1/541) (2/811); *Hadîth* number: 782.

[3] *Bukhârî* (along with Ibn Hajar's *Al-Fath*) (3/213) (*Hadîth* number: 1970). Also, refer to *Sahîh Bukhârî* (6461-6467).

Sunnah units of Prayer; four of them being forenoon voluntary units of Prayer (Duha Prayer); and, finally, eleven of them being late-night voluntary units of Prayer.

So, whatever good the Prophet ﷺ did, he ﷺ did on a consistent basis. This important reality wasn't grasped by a few men who were under the impression that what the Prophet ﷺ did wasn't enough for them, since, unlike him ﷺ, their past and future sins were not forgiven consider revising. Another reality that was lost on them was the fact that we are commanded to follow the way of the Prophet ﷺ. Those men said among themselves, "How can we compare ourselves to the Prophet ﷺ, when Allâh has forgiven for him both his past and future sins.'' Having come to the false conclusion that he needed to do an exorbitant amount of good deeds in order to have a chance at entering Paradise, one of them said, "I will pray throughout the entire night always.'' Another one among them said, "I will fast always, never allowing a day to go by without fasting it.'' A third member of their group said, "I will forsake women, and so I will never get married.'' News of what these men said reached the Prophet ﷺ, who then went to them and said,

«أَنْتُمُ الَّذِينَ قُلْتُمْ كَذَا وَ كَذَا؟ أَمَا وَاللهِ إِنِّي لَأَخْشَاكُمْ للهِ وَأَتْقَاكُمْ لَهُ، لَكِنِّي أَصُومُ وَأُفْطِرُ، وَأُصَلِّي وَأَرْقُدُ، وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي»

''Are you the ones who said such and such? Lo! By Allâh, I fear Allâh more than any one of you, and I try to ward off His punishment (the quality of At-Taqwa) more so than any one of you; but still, I fast sometimes, and I don't fast at other times; I pray and I go to sleep; and I marry women. So whoever turns away from my way (Sunnah) is not from me.''[1]

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[1] *Bukhârî* (along with Ibn Hajar's *Al-Fath*) (9/104) (*Hadîth* number: 5063); and *Muslim* (2/1020) (*Hadîth* number: 1401). According to *Muslim*'s account of this story, one of the men said, "I will never eat meat.''

Being enthusiastic yet consistent, hardworking yet moderate, hopeful in Allâh ﷻ yet perseverant as a doer of good deeds — these themes are discussed in the following *Hadîth*. The Prophet ﷺ said,

«سَدِّدُوا وَقَارِبُوا، وَاعْلَمُوا أَنَّهُ لَنْ يَنْجُوَ أَحَدٌ مِنْكُمْ بِعَمَلِهِ»

"Strive after what is right, do not go into excesses [to the point that you get tired of worshipping], and know that not a single one of you will be saved by his deeds."

"Not even you, O Messenger of Allâh ﷺ?" the Companions ﷺ asked.

"Not even me," the Prophet ﷺ responded,

«وَلَا أَنَا إِلَّا أَنْ يَتَغَمَّدَنِيَ اللهُ بِرَحْمَةٍ مِنْهُ وَفَضْلٍ»

"No, even I (will not be saved) unless Allâh encompasses me with His mercy, grace, and favor."

According to another narration, the Prophet ﷺ said,

«سَدِّدُوا وَقَارِبُوا، وَاغْدُوا وَرُوحُوا، وَشَيْئًا مِنَ الدُّلْجَةِ، وَالقَصْدَ القَصْدَ تَبْلُغُوا»

"Strive after what is right; do not go into excesses [to the point that you get tired of worshipping]. Go out in the beginning of the day, in the middle of the day, and for part of the night (this, some scholars have said, is a metaphor for worship: For, just as a traveler should be moderate by not traveling the entire day, but instead only parts of it, so should a Muslim worship at certain parts of the day, and not the entire day and night; after all, it is consistency that counts). Moderation! Moderation! It is thus (i.e. through moderation) that you will reach [safety, forgiveness, etc.)."[1]

[1] *Bukhârî* (6463, 6464) and *Muslim* (4/2170) (*Hadîth* numbers: 2816-2818).

Invoking Allâh ﷻ to make him consistent and steadfast upon the truth, the Prophet ﷺ would say,

«يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ»

''O One, Who with complete power, changes the state of hearts (turning them towards guidance at times, towards misguidance at other times, wakefulness at times, and heedlessness at other times), make my heart steadfast upon your Religion.''[1]

Two Important Lessons from This Chapter

1) The Prophet ﷺ was sincere and truthful with Allâh ﷻ in all of his affairs, and as such, he ﷺ is an ideal example for all Muslims. Allâh ﷻ said:

﴿لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا۟ ٱللَّهَ وَٱلْيَوْمَ ٱلْءَاخِرَ وَذَكَرَ ٱللَّهَ كَثِيرًا﴾

''Indeed in the Messenger of Allâh (Muhammad ﷺ) you have a good example to follow for him who hopes in (the Meeting with) Allâh and the Last Day and remembers Allâh much.'' (Qur'ân 33:21)

2) To be sure, the Prophet ﷺ is the best of all people in his character, his morals, the physical appearance upon which Allâh ﷻ created him — and in all other aspects of his life as well.

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[1] *At-Tirmidhî* (5/238) (*Hadîth* number: 3522) and others; refer to *Sahîh At-Tirmidhî* (3/171).



Chapter 5

The Noble Prophet ﷺ — a Mercy to Mankind

First: How His Mercy, as a General Phenomenon, Embraces all Beings — Humans, Jinns, Believers, Disbelievers, and even Animals

Allâh ﷻ said:

﴿وَمَآ أَرۡسَلۡنَٰكَ إِلَّا رَحۡمَةٗ لِّلۡعَٰلَمِينَ﴾

> *"And We have sent you (O Muhammad ﷺ) not but as a mercy for the 'Alamîn (mankind, jinns and all that exists)."* (Qur'ân 21:107)

For someone to be merciful does not necessarily mean that everyone will benefit from him. Some people might reject his kind gestures; nonetheless, that does not change the fact that he is merciful and compassionate towards them. This explains how the

Prophet ﷺ is a mercy to all created beings: Believers accepted him and were grateful for the message he ﷺ came with; disbelievers, on the other hand, rejected him. The latter category of people took one of Allâh's greatest blessings (the Prophet ﷺ), rejected it, and replaced it with disbelief. But even still, even though disbelievers rejected Islam, the Prophet ﷺ, merely by being sent to mankind, was a mercy to disbelievers; or in other words, disbelievers, in spite of themselves, benefited from the Prophet ﷺ being sent to them. How's that so? Ibn 'Abbâs رضي الله عنه explains in a narration that is related in *At-Tabarî*: "As for he who believes in Allâh and the Day of Resurrection, written for him is mercy both in this world and in the Hereafter. And as for him who doesn't believe in Allâh ﷻ and His Messenger ﷺ, he will be kept safe from the destructive punishments — such as being swallowed by the earth or being destroyed by a violent wind — that afflicted past Nations."[1]

While discussing the issue of how the Prophet ﷺ is a mercy for mankind, Imam At-Tabarî (رحمه الله) wrote, "The more correct of the two views regarding this matter is the one that is explained in a narration from Ibn 'Abbâs رضي الله عنه. According to that narration, Allâh ﷻ sent His Prophet Muhammad ﷺ as a mercy for all created beings, those of them that are believers, and those of them that are disbelievers. As for a believer, Allâh ﷻ guides him through the Prophet ﷺ and then admits him — because of his faith in the Prophet ﷺ and because he applies the Prophet's teachings — into Paradise. As for a disbeliever, Allâh ﷻ protects him, through His sending of the Prophet ﷺ, from the early (worldly) punishment that would afflict past Nations that rejected their Messengers."[2]

That the Prophet ﷺ is a mercy for everyone is further illustrated by the following *Hadîth*: Abu Hurairah رضي الله عنه reported that someone once said to the Prophet ﷺ, "O Messenger of Allâh, supplicate [to Allâh] against the polytheists." The Prophet ﷺ replied,

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[1] Related by At-Tabarî in his famous *Tafsîr, Jâmai' Al-Bayân* (18/552).

[2] *Jâmai' AL-Bayân*, by At-Tabarî (18/552).

«إِنِّي لَمْ أُبْعَثْ لَعَّانًا، وَإِنَّمَا بُعِثْتُ رَحْمَةً»

"Verily, I have not been sent as a curser; instead, I have been sent only as a mercy (to all created beings)."[1]

Hudhaifah ﷠ reported that the Prophet ﷺ said,

«أَيُّمَا رَجُلٍ مِنْ أُمَّتِي سَبَبْتُهُ سَبَّةً أَوْ لَعَنْتُهُ فِي غَضَبِي، فَإِنَّمَا أَنَا مِنْ وَلَدِ آدَمَ، أَغْضَبُ كَمَا يَغْضَبُونَ، وَإِنَّمَا بَعَثَنِي رَحْمَةً لِلْعَالَمِينَ، فَاجْعَلْهَا عَلَيْهِمْ صَلَاةً يَوْمَ القِيَامَةِ»

"If there is any man from my Nation that I have sworn at or cursed out of anger, then that is because I am from the children of Adam: I become angry just as the other children of Adam become angry. Nonetheless, Allâh ﷻ has sent me only as a mercy to all created beings; so (O Allâh), make it (the curses I made) a mercy for them (the Muslims I might have cursed or swore at out of anger) on the Day of Resurrection."[2]

According to another *Hadîth* that Abu Hurairah ﷠ related, the Prophet ﷺ said:

«إِنَّمَا أَنَا رَحْمَةٌ مُهْدَاةٌ»

"Verily, I am nothing more than a mercy that has been given as a gift (to all created beings)."

And while enumerating his own names, the Prophet ﷺ said:

«أَنَا مُحَمَّدٌ، وَأَحْمَدُ، وَالمُقَفِّي، وَالحَاشِرُ، وَنَبِيُّ التَّوْبَةِ، وَنَبِيُّ الرَّحْمَةِ»

"I am Muhammad, and Ahmad, and Al-Muqaffî (from the verb Qafâ, which means to come after, or to follow in the footsteps

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[1] *Muslim* (2599).

[2] *Abu Dâwûd* (659), and, in *Sahîh Abu Dâwûd*, Al-A'bânî ruled that it is authentic (3/134).

of…; therefore, Al-Muqaffî here means, ''The one who comes after or who follows in the footsteps of the Prophets that came before him''), and the Prophet of Repentance, and the Prophet of Mercy.''[1]

Second: Categories of His Mercy, And its' Practical Implementation

Mercy Extended Towards Enemies

First Example: His Mercy Towards Enemies in Times of War

War is bloody; war is brutal; war brings out the most savage of qualities in human beings. These realities are attested to by our collective history as human beings. The annals of history are replete with stories of slaughter, bloodshed, and the senseless murder of innocent children and women, often on a mass scale. Perhaps that is why, in the last century, a time during which man has supposedly become more civilized, the Nations of the world have agreed to a set of conventions, that are intended to improve the situation of belligerents and civilians during times of war. Needless to say these conventions have been, and continue to be, ignored by warring Nations, especially by those that are touted as being the most civilized and the most democratic.

While the Geneva conventions are only a recent phenomenon, merciful and humane rules governing warfare were established over fourteen centuries ago. Those rules were established in the Qur'ân and the *Sunnah* of the Prophet ﷺ, and as such, they became a part of Islamic Law.

To be sure, just wars have a legitimate place in the life of Muslims. Nonetheless, those wars must be waged based on a set of humane

[1] *Muslim* (2355) and *Shamâil At-Tirmidhî* (316) (In Al-Albânî's summarized version).

and merciful rules that are mentioned in a general way in the Qur'ân, and in a more detailed manner in the *Sunnah* of the Prophet ﷺ. In the Noble Qur'ân, Allâh ﷻ said:

﴿وَقَٰتِلُوا۟ فِى سَبِيلِ ٱللَّهِ ٱلَّذِينَ يُقَٰتِلُونَكُمْ وَلَا تَعْتَدُوٓا۟ ۚ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْمُعْتَدِينَ﴾

"And fight in the Way of Allâh those who fight you, but transgress not the limits. Truly, Allâh likes not the transgressors. [This Verse is the first one that was revealed in connection with Jihâd, but it was supplemented by another (9 :36)]." (Qur'ân 2:190)

"But transgress not the limits" refers to a myriad of forbidden crimes of war: mutilating enemy soldiers; stealing from the spoils of war; killing women, children, and old men that neither fight nor play a role in forming a strategy for fighting; or killing monks, sick people, blind people, and people who devote their lives to worshipping in monasteries. The only people that may be killed from the above-mentioned categories are those who fight and those who play a role in the strategic planning of war.[1]

"But transgress not the limits" further encompasses a number of other forbidden actions as well, such as killing an animal for no good reason, burning trees, destroying crops, ruining or polluting water sources, destroying houses — or in a more general sense, destroying the infrastructure of enemy territory.[2]

During one of the battles the Prophet ﷺ fought in, a dead woman was found on the battlefield. Upon seeing her, the Prophet ﷺ made it clear to his Companions ﷺ that it was forbidden to kill women and children.[3] And whenever the

[1] Refer to *Al-Mughnî*, by Ibn Qudâmah (13/175-179).

[2] Refer to *Tafsîr Ibn Kathîr* (1/227) and *'Anâsir Al-Quwwah Fil-Islam* (pg. 212).

[3] *Bukhârî* (3014, 3015).

Prophet ﷺ would appoint a man to lead an army or a unit of fighters, he ﷺ would advise that man to fear Allâh ﷻ, to treat his soldiers well, to

«اُغْزُوا بِسْمِ اللهِ فِي سَبِيلِ اللهِ، قَاتِلُوا مَنْ كَفَرَ بِاللهِ، اُغْزُوا وَلَا تَغُلُّوا وَلَا تَغْدِرُوا، وَلَا تُمَثِّلُوا، وَلَا تَقْتُلُوا وَلِيدًا، وَإِذَا لَقِيتَ عَدُوَّكَ مِنَ الْمُشْرِكِينَ فَادْعُهُمْ إِلَى ثَلَاثِ خِصَالٍ. . .»

"fight in the name of Allâh and in the way of Allâh; kill those who disbelieve in Allâh; attack, but neither steal from the spoils of war nor act treacherously; do not mutilate (the bodies of fallen enemy soldiers); and when you meet your enemies from the polytheists, invite them to one of three things..."[1]

The Prophet ﷺ then explained the three things, or choices, that his military leaders were to present to opposing armies:

1) Either the enemy could embrace Islam and agree to migrate, or they could simply embrace Islam without migrating, thus becoming like Bedouin Muslims.

2) If they refused to embrace Islam, they could pay the Jizyah tax to Muslims, a tax that, in effect, would allow them to live in Muslim lands and would guarantee them both safety and protection.

3) If the enemy refused to embrace Islam and to pay the Jizyah tax, Muslim military commanders were to then seek help from Allâh ﷻ and begin fighting, until Allâh ﷻ judged between them and their enemy.

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[1] *Muslim*, the Book of *Jihâd* and As-Siyyar, chapter "*The Imam Appoints Men to Lead Military Expeditions*" (3/1357, *Hadîth* number: 1731).

Second Example: How He ﷺ Would Fulfill the Treaties He Made With His Enemies

One of the most important rules that govern just Islamic warfare is that Muslims must not be treacherous; or in other words, they must fulfill the terms of the treaties they agree to with enemy forces. Allâh ﷻ said:

﴿وَإِمَّا تَخَافَنَّ مِن قَوْمٍ خِيَانَةً فَٱنۢبِذْ إِلَيْهِمْ عَلَىٰ سَوَآءٍ ۚ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْخَآئِنِينَ﴾

"If you (O Muhammad) fear treachery from any people throw back (their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them). Certainly Allâh likes not the treacherous." (Qur'ân 8:58)

So, based on the meaning of this verse, if a peace treaty exists between Muslims and disbelievers, it is strictly forbidden for Muslims to betray the terms of that treaty. If they wish to resume hostilities with the enemy, they must wait until the treaty expires. That being said, the verse further explains that if Muslims fear that the enemy is planning to violate an existing peace treaty, if their fear is supported by evidence — for instance, they learn from trustworthy sources that the enemy is planning a surprise attack — they may, as a defensive measure, declare the treaty to be null and void. In such instances, because the enemy does not openly declare their treacherous intentions, Muslims may not go ahead and launch a surprise attack; rather, they must first openly declare to the enemy that the treaty between them is null and void, so that both opposing forces can, in a fair manner, possess equal knowledge about the resumption of hostilities between them.

The above-mentioned verse alludes to another important legal ruling: If it is an established fact that the enemy has reneged on the terms of their peace treaty, Muslims may deem the treaty null and void, without having to go to the trouble of making an open declaration of hostilities; therefore, unbeknownst to the enemy, they may launch a surprise attack on them.

Finally, the above-mentioned verse makes it clear that if Muslims do not fear treachery from the enemy — or in other words, if there are no indications that the enemy is plotting treachery — it is not permissible for them to violate the terms of their peace treaty; rather, they must honor the treaty until it expires.[1]

Sulaim ibn 'Âmir reported that Mu'âwiyah ﷺ had agreed to a peace treaty with the Romans; and that, when the treaty was about to expire, Mu'âwiyah ﷺ set out with an army towards Roman lands, hoping that his arrival in enemy territory would coincide with the expiration of the treaty. As Mu'âwiyah's army drew nearer to enemy territory, a man appeared before the Muslim soldiers, a man who was riding either an Arabian or a Turkish horse. The man yelled out to the advancing Muslim soldiers, "Allâh is the Greatest! Honor [your treaty] and do not act treacherously." The man turned out to be 'Amr ibn 'Abasah ﷺ, who had been a Companion ﷺ of the Messenger of Allâh ﷺ.

Mu'âwiyah ﷺ summoned for 'Amr ibn 'Abasah ﷺ, and when the two were together, Mu'âwiyah ﷺ asked 'Amr ﷺ to explain why he was protesting the invasion. 'Amr ﷺ said, "I heard the Messenger of Allâh ﷺ say:

«مَنْ كَانَ بَيْنَهُ وَبَيْنَ قَوْمٍ عَهْدٌ فَلَا يَشُدَّ عُقْدَةً وَلَا يَحُلَّهَا ، حَتَّى يَنْقَضِيَ أَمَدُهَا ، أَوْ يُنْبِذَ إِلَيْهِمْ عَلَى سَوَاءٍ»

'If one has a treaty with a people, he should neither change its terms nor cancel it; instead, he must wait until it expires; or [if he fears that the enemy is planning treachery] he may throw back (their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them).'"[2]

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[1] Refer to *Tafsîr Ibn Kathîr* (2/321) and *Tafsîr As-Sa'dî* (3/183, 184).

[2] *Abu Dâwûd*, the *Book of Jihâd* (3/83); refer also to *Sahîh Sunan Abu Dâwûd* (2/528) and *At-Tirmihdî* (1580). Imam At-Tirmidhî said, "This *Hadîth* is Hasan Sahîh."

'Amr رضي الله عنه was upset about the invasion even though the treaty between Mu'âwiyah رضي الله عنه and the Romans was about to expire; the reason for his anger was that Mu'âwiyah رضي الله عنه had set out for war while the treaty was still in effect. Therefore, according to 'Amr رضي الله عنه, it mattered not that the treaty would become expired by the time Mu'âwiyah رضي الله عنه arrived in enemy territory; what mattered was that an act of war — Mu'âwiyah's departure for the invasion — occurred while the treaty was still valid; this, 'Amr رضي الله عنه felt, was an act of treachery on the part of the Muslims. For his part, Mu'âwiyah رضي الله عنه took heed of 'Amr's warning, abandoned his plan to continue the invasion, and returned with his army to Muslim lands — such was the strictness with which Muslims adhered to the treaties that existed between them and their enemies. Muslim commanders had a single goal, and that was to raise the word of Allâh سبحانه وتعالى above all else; and in achieving that goal, they were determined to follow the Prophet's *Sunnah*, by being fair (even with their enemies), by following the just rules of Islamic warfare, and by honoring their treaties.

Third Example: The Prophet ﷺ Refuses an Offer to Destroy His Enemies

Disbelievers persecuted the Prophet ﷺ; they mocked him; they derided him; and they abused him, not just verbally, but physically as well. And yet none of those things hardened the heart of the Prophet ﷺ, who remained merciful towards even those who abused him the most.

One might ask the question, if one is weak and is being persecuted, how can he show mercy towards those who are strong and are his oppressors? After all, the weak cannot even defend themselves, never mind help others. The simple answer to this question is that the Prophet ﷺ was not weak, but was strong, since he ﷺ was receiving help from the All-Mighty, Allâh سبحانه وتعالى. Many previous Prophets عليهم السلام were made to suffer at the hands of their people, and a great number of them were even killed — and

for their struggles Allâh ﷻ will reward them. But something else altogether was decreed for the Prophet ﷺ: Allâh ﷻ decreed for him to succeed in his mission and to die with a nation of followers willing to obey his every command. So yes, he ﷺ was persecuted; and yes, he ﷺ was seemingly weak vis-à-vis his oppressors; but, in reality, he ﷺ was, through Allâh's help, very strong. In fact, on one occasion he ﷺ could have had his enemies destroyed, but given that he ﷺ was a mercy to mankind, he ﷺ decided to have their lives spared.

The opportunity to have his enemies destroyed occurred when the Angel of Mountains went to him, extended greetings of peace to him, and said, "O Muhammad, Allâh ﷻ has indeed heard what your people have said to you (in terms of their scorn and derision), and I am the Angel of the Mountains. My Lord has sent me to you, so that you can order me to do what you want. If you want, I will make Al-Akhshabain (two huge mountains in between which lies Makkah) fall down upon them [and thus crush them]." The Messenger of Allâh ﷺ replied,

«بَلْ أَرْجُو أَنْ يُخْرِجَ اللهُ مِنْ أَصْلَابِهِمْ مَنْ يَعْبُدُ اللهَ وَحْدَهُ لَا يُشْرِكُ بِهِ شَيْئًا»

"No, rather I hope that Allâh ﷻ will bring out from their descendants those who worship Allâh alone, without associating any partners with Him."[1]

Fourth Example: The Prophet ﷺ Wants Good for Others, Be They Muslims, Jews, Christians, or Polytheists

The Prophet ﷺ did not want evil to afflict others; rather, he ﷺ wanted good for his fellow human beings. So if a man was a Jew, for example, the Prophet ﷺ did not want evil to afflict him; rather,

[1] *Bukhârî* (3231) and *Muslim* (1795).

he ﷺ wanted good to befall him. Or in other words, he ﷺ wanted that man to come out of the darkness of disbelief and to enter the light of *Imân* (Faith), so that he could achieve ultimate happiness in Paradise. Such was the Prophet's attitude towards disbelievers: He ﷺ hoped to save them in spite of themselves.

There was a young Jew who was a servant of the Prophet ﷺ. One day, that young man became sick. The Prophet ﷺ, not wanting his servant to die in the state of disbelief, visited him, sat down beside his head, and said to him, "Embrace Islam." The young man turned to his father, as if to plead for guidance. And his father said, "Obey Abul-Qâsim (i.e., the Prophet ﷺ)." The young man, on the verge of dying, then embraced Islam. According to An-Nasâî's narration of this story, the young man said, "I bear witness that none has the right to be worshipped but Allâh and that Muhammad is the Messenger of Allâh." The Prophet ﷺ then left him, all the while saying:

«الْحَمْدُ للهِ الَّذِي أَنْقَذَهُ مِنَ النَّارِ»

"All praise is for Allâh, Who has saved him from the Hellfire."

According to Abu Dâwûd's narration, the Prophet ﷺ said,

"...Who has saved him, through me, from the Hellfire."[1] And this was just one of many incidents which attested to the Prophet's desire for good to befall disbelievers ("good" here means for them to embrace Islam).

His Mercy Towards Believers

Allâh ﷻ said:

﴿لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِٱلْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ﴾

[1] *Bukhârî* (1356, 5657); also, refer to *Fathul-Bârî* (3/219).

"Verily, there has come unto you a Messenger (Muhammad) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad) is anxious over you (to be rightly guided, to repent to Allâh, and beg Him to pardon and forgive your sins, in order that you may enter Paradise and be saved from the punishment of the Hellfire), for the believers (he is) full of pity, kind, and merciful." (Qur'ân 9:128)

If the Prophet ﷺ was merciful towards all of mankind, he was certainly more so towards believers; in fact, he was more merciful towards them than were their own parents. Supremely sincere towards believers, the Prophet ﷺ would strive to do whatever was in their best interests. If they had good cause to be happy, he ﷺ would be happy for them; and if they had good cause to be sad, their sadness would grieve him. More so than anything else, he ﷺ wanted them to be guided to the truth. Because of how merciful he was towards believers, he ﷺ had more rights over them than did any other person.

Therefore, as members of the Muslim Nation, we must believe in him, we must hold him in the highest regard, and we must honor him.[1]

Allâh ﷻ said:

﴿ٱلنَّبِيُّ أَوۡلَىٰ بِٱلۡمُؤۡمِنِينَ مِنۡ أَنفُسِهِمۡۖ وَأَزۡوَٰجُهُۥٓ أُمَّهَٰتُهُمۡۗ﴾

"The Prophet is closer to the believers than their ownselves, and his wives are their (believers') mothers (as with regards respect and marriage)." (Qur'ân 33:6)

Every thing or asset a person has is considered a part of his wealth. So, for instance, one's house, one's time, and one's money are all considered a part of one's wealth. But of all the things and

[1] *Taysîr Al-Karîm Ar-Rahmân Fee Tafsîr Kalâm Al-Mannân*, by As-Sa'dî (pg. 357).

assets a person has, nothing is more cherished by him than his own self — his own life. And yet, as Allâh ﷻ made clear in the above-mentioned verse, the Prophet ﷺ is closer to believers than are believers to their ownselves. This is so because of the degree — which we cannot fully appreciate, but for which we should be thankful — to which the Prophet ﷺ was merciful towards believers. And it is for that reason that, whenever a Muslim has to choose between what he wants and between what the Prophet ﷺ wants for him, he ﷺ must choose the latter option. It goes without saying, therefore, that a Muslim must give precedence to the sayings of the Prophet ﷺ over the sayings of any other human being; furthermore, a Muslim must love the Prophet ﷺ more than he loves all other people.[1] Indeed the Prophet's rights over believers are great, and why shouldn't they be, considering what he ﷺ has done for each and every Muslim.

Allâh ﷻ said:

﴿فَبِمَا رَحْمَةٍ مِّنَ ٱللَّهِ لِنتَ لَهُمْ ۖ وَلَوْ كُنتَ فَظًّا غَلِيظَ ٱلْقَلْبِ لَٱنفَضُّوا۟ مِنْ حَوْلِكَ ۖ فَٱعْفُ عَنْهُمْ وَٱسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِى ٱلْأَمْرِ ۖ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى ٱللَّهِ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَوَكِّلِينَ﴾

> *"And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allâh's) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allâh, certainly, Allâh loves those who put their trust (in Him)."* (Qur'ân 3:159)

In one of his supplications to his Lord, the Messenger of Allâh ﷺ said,

[1] *Taysîr Al-Karîm Ar-Rahmân Fee Tafsîr Kalâm Al-Mannân* (pg. 659).

«اللَّهُمَّ مَنْ وَلِيَ مِنْ أَمْرِ أُمَّتِي شَيْئًا فَشَقَّ عَلَيْهِمْ فَاشْقُقْ عَلَيْهِ، وَمَنْ وَلِيَ مِنْ أَمْرِ أُمَّتِي شَيْئًا فَرَفَقَ بِهِمْ فَارْفُقْ بِهِ»

"O Allâh, if one takes on a job related to [taking care of or being in charge of] the people of my Nation and is then hard upon them, be hard upon him. And if one takes on a job related to [taking care of or being in charge of] the people of my Nation and is then gentle with them, be gentle with him."[1]

In another *Hadîth*, the Prophet ﷺ said,

«أَنَا أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ، فَمَنْ مَاتَ وَعَلَيْهِ دَيْنٌ وَلَمْ يَتْرُكْ وَفَاءً فَعَلَيْنَا قَضَاؤُهُ، وَمَنْ تَرَكَ مَالًا فَهُوَ لِوَرَثَتِهِ»

"I am closer to believers than they are to their own selves. If anyone [among them] dies, if he owes a debt, and if has not left behind enough to pay it off, it is our responsibility to pay it. And if anyone leaves behind wealth, that wealth shall go to his inheritors (i.e. I will not take anything from it; or in other words, I help pay off the debts of believers, but will take nothing from them)."[2]

His Mercy Towards All Human Beings

1) Jarîr ibn 'Abdullah ﷺ reported that the Messenger of Allâh ﷺ said:

«مَنْ لَا يَرْحَمِ النَّاسَ لَا يَرْحَمْهُ اللهُ عَزَّوَجَلَّ»

"If one is not merciful towards people, then Allâh – the Possessor of Might and Majesty – will not be merciful towards him."[3]

[1] *Muslim* (1828).

[2] *Bukhârî* (6731, 2298) and *Muslim* (1619).

[3] *Muslim* (2319).

2) Abu Hurairah ﷺ said, "I heard Abul-Qâsim ﷺ say:

«لَا تُنْزَعُ الرَّحْمَةُ إِلَّا مِنْ شَقِيٍّ»

"The quality of being merciful (towards others) is not removed except from one who is (truly) miserable."[1]

To be merciful is to have a soft heart; having a soft heart is a sign of *Imân* (Faith). Therefore, if one does not have a soft heart, one does not have *Imân* (Faith). And if one does not have *Imân* (Faith), one is truly miserable — and this, and Allâh knows best, is the meaning of the above-mentioned *Hadîth*.

3) 'Abdullah ibn 'Amr ﷺ related that the Messenger of Allâh ﷺ said:

«الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ، اِرْحَمُوا مَنْ فِي الأَرْضِ يَرْحَمْكُمْ مَنْ فِي السَّمَاءِ، الرَّحِمُ شِجْنَةٌ مِنَ الرَّحْمَنِ، فَمَنْ وَصَلَهَا وَصَلَهُ اللهُ وَمَنْ قَطَعَهَا قَطَعَهُ اللهُ»

"As for the merciful ones, the Most-Merciful One (Allâh) will have mercy on them. Be merciful towards those who are on earth, and the One in (i.e. above) the heavens will be merciful towards you. (The word) Ar-Rahim (relatives by way of the womb) is derived (as are branches from a tree) from (the word) Ar-Rahmân (The Most Merciful One — Allâh ﷻ). So if one joins ties with relatives (by way of the womb), Allâh will join ties with him. And if one cuts off those ties, Allâh will cut off ties from him."[2]

[1] *At-Tirmidhî* (1923); in *Sahîh At-Tirmidhî*, Al-Albânî ruled that this *Hadîth* is *Hasan* (acceptable) (2/350).

[2] *At-Tirmidhî* (1924); and in *Sahîh At-Tirmidhî*, Al-Albânî declared this *Hadîth* to be authentic (2/350).

His Mercy Towards Children

1) Anas ibn Mâlik ﷺ said, "An old man once came, wanting to meet with the Prophet ﷺ. The people (in the Prophet's gathering) were slow to give the old man space; as a result, the Prophet ﷺ said:

«لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا ، وَيُوَقِّرْ كَبِيرَنَا»

"Whoever is not merciful towards the young among us and respectful towards the elderly among us — is not from us."[1]

2) 'Amr ibn Shu'aib related from his father, who related on the authority of his father that the Messenger of Allâh ﷺ said:

«لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا ، وَيَعْرِفْ شَرَفَ كَبِيرِنَا»

"Whoever is not merciful towards the young among us and who does not recognize the honor of the elderly among us, is not from us."[2]

His Mercy Towards Daughters and Young Girls in General

1) Abu Sa'eed Al-Khudrî ﷺ reported that the Messenger of Allâh ﷺ said:

«لَا يَكُونُ لِأَحَدٍ ثَلَاثُ بَنَاتٍ، أَوْ ثَلَاثُ أَخَوَاتٍ، أَوْ بِنْتَانِ، أَوْ أُخْتَانِ فَيَتَّقِي اللهَ فِيهِنَّ وَيُحْسِنَ إِلَيْهِنَّ إِلَّا دَخَلَ الجَنَّةَ»

"Whenever a person has three daughters, three sisters, two daughters, or two sisters; fears Allâh ﷻ regarding them (their upkeep, and in terms of treating them with honor and kindness);

[1] *At-Tirmidhî* (1919); and in *Sahîh At-Tirmidhî*, Al-Albânî declared this *Hadîth* to be authentic (2/348).

[2] *At-Tirmidhî* (1920); and in *Sahîh Sunan At-Tirmidhî*, Al-Albânî declared the authenticity of this *Hadîth* (2/349).

and does good to them (by being kind and generous towards them) – then that person enters Paradise.''[1]

2) Anas ﷺ related that the Messenger of Allâh ﷺ said:

«مَنْ عَالَ بِنْتَيْنِ أَوْ ثَلَاثًا، أَوِ اخْتَيْنِ أَوْ ثَلَاثًا، حَتَّى يَبِنَّ أَوْ يَمُوتَ عَنْهُنَّ كُنْتُ أَنَا وَهُوَ فِي الجَنَّةِ كَهَاتَيْنِ»

''If a person provides for and looks after two or three daughters, or two or three sisters, until they separate from him (by getting married or by dying) or until he dies and leaves them behind, then he and I will be like these two in Paradise.'' And to show what he ﷺ meant by ''these two,'' he ﷺ pointed to his index and middle finger.[2]

His Mercy Towards Orphans

1) Abu Hurairah ﷺ related that the Messenger of Allâh ﷺ said:

«كَافِلُ اليَتِيمِ لَهُ أَوْ لِغَيْرِهِ أَنَا وَهُوَ كَهَاتَيْنِ فِي الْجَنَّةِ»

''If one provides for, takes care of, and raises an orphan – regardless of whether that orphan is a relative of his or not – then I and he will be like these two in Paradise.''

Explaining what the Prophet ﷺ meant by "these two,'' Mâlik, one of the narrators of the *Hadîth*, pointed to his index and middle fingers.[3]

[1] *Abu Dâwûd* (5147) and *At-Tirmidhî* (1912, 1916). In *Sahîh At-Targhîb Wat-Tarhîb*, Al-Albânî said regarding this *Hadîth*, "It is authentic by dint of other narrations [that either strengthen it or attest to its authenticity].'' (2/429).

[2] *Ahmad* in *Al-Musnad* (19/481) (*Hadîth* number: 12498); and in *Sahîh At-Targhîb Wat-Tarhîb*, Al-Albânî declared the authenticity of this *Hadîth* (2/428).

[3] *Muslim* (2983); *Bukhârî* related it as well, by way of the *Hadîth* of Sahl ibn Sa'ad (605).

2) According to a narration that is related by Abu Hurairah ﷺ, a man once complained to the Messenger of Allâh ﷺ, saying about himself that he had a hard heart; or in other words, he was complaining that he was a person who was heartless and cold, and who lacked the qualities of mercy and compassion. The Prophet ﷺ said to him:

«اِمْسَحْ رَأْسَ اليَتِيمِ، وَأَطْعِمِ الْمِسْكِينَ»

"Pat the head of an orphan and feed the poor."[1]

It was as if the Prophet ﷺ was saying to him, "If you strive to do the deeds that are performed by people who have soft and gentle hearts, then you too will develop a soft and gentle heart."

His Mercy Towards Women and The Weak

1) Abu Hurairah ﷺ reported that the Messenger of Allâh ﷺ said:

«اللَّهُمَّ إِنِّي أَحَرِّجُ حَقَّ الضَّعِيفَيْنِ: اليَتِيمِ وَالمَرْأَةِ»

"I indeed give a stern warning to those who do not fulfill the rights of the two weak persons : the orphan and the woman ."[2]

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[1] *Ahmad* (14/558, *Hadîth* number: 9018). In *At-Targhîb Wat-Tarhîb* (2/323), Imam Al-Mundhirî said, "Ahmad related it, and the narrators through whom he related this *Hadîth* are all narrators of *As-Sahîh* (*Sahîh Bukhârî* or *Muslim*)." Al-Albânî ruled that this *Hadîth* is *Hasan* (acceptable) by dint of other narrations that attest to and strengthen it (refer to *Sahîh At-Targhîb Wat-Tarhîb*, 2/676). The compilers of *Al-Mausoo'ah Al-Hadîth*iyyah, however, ruled that this *Hadîth* is weak; they did so in their commentary of *Musnad Imam Ahmad* (13/21) (*Hadîth* number: 7576). The wording of that narration is, "If you want your heart to soften, then feed the poor and pat the head of the orphan." Also in *Musnad Imam Ahmad*, there is a narration that contains the same wording as that which is mentioned above in the text of this work (14/558) (*Hadîth* number: 9018).

[2] *Ibn Mâjah* (3678); and in *Sahîh Ibn Mâjah* (2/298), Al-Albânî ruled that this *Hadîth* is *Hasan* (acceptable).

2) 'Âmir ibn Al-Ahwas ﷺ reported that he accompanied the Messenger of Allâh ﷺ during his farewell pilgrimage. He further reported that, at one point during the pilgrimage, the Messenger of Allâh ﷺ delivered a sermon in which he praised Allâh, and reminded people about their religious duties. And during that sermon, the Messenger of Allâh ﷺ said:

«اِسْتَوْصُوا بِالنِّسَاءِ خَيْرًا»

"I strongly advise you to treat women well."[1]

3) Anas ﷺ reported that, in Al-Madînah, the Prophet ﷺ would, with the exception of the houses of his wives, enter no house (on a regular basis) except for the house of Umm Sulaim ﷺ. Upon being asked why that was so, he ﷺ said:

«إِنِّي أَرْحَمُهَا، قُتِلَ أَخُوهَا مَعِيَ»

"Verily, I have mercy upon her; her brother died while he was in my company."[2]

His Mercy Towards Widows and the Poor

1) Abu Hurairah ﷺ reported that the Prophet ﷺ said:

«السَّاعِي عَلَى الأَرْمَلَةِ وَالمِسْكِينِ كَالمُجَاهِدِ فِي سَبِيلِ اللهِ، أَوِ القَائِمِ اللَّيْلَ الصَّائِمِ النَّهَارَ»

"A person who strives to take care of the needs of the widow and the poor man is like one who struggles in the way of Allâh (a Mujâhid), or like one who stands during the night (to pray) and fasts during the day."

[1] *Ibn Mâjah* (1851); in *Sahîh Ibn Mâjah* (2/120), Al-Albânî ruled that this *Hadîth* is *Hasan* (acceptable). *An-Nasâî* and *At-Tirmidhî* also related this *Hadîth*; refer to *Irwâ Al-Ghalîl* (1997).

[2] *Bukhârî* (2844); refer to *Fathul-Bârî*, by Ibn Hajar (6/161).

According to Muslim's narration of this *Hadîth*, the Prophet ﷺ said:

«السَّاعِي عَلَى الْأَرْمَلَةِ وَالمِسْكِينِ كَالمُجَاهِدِ فِي سَبِيلِ اللهِ، وَكَالْقَائِمِ لَا يَفْتُرُ، وَالصَّائِمِ لَا يُفْطِرُ»

''A person who strives to take care of the needs of the widow and the poor man is like one who struggles in the way of Allâh (a Mujâhid), or like one who stands during the night (to pray), without getting tired; and fasts during the day, without breaking his fast.''[1]

2) 'Abdullah ibn 'Aufa ﷺ said, "The Messenger of Allâh ﷺ would frequently remember Allâh, and would rarely speak unnecessary words. He would prolong his prayer and shorten his sermon. And he would not deem himself above walking with the widow and the poor man in order to do them some service (in order to take care of one of their needs).''[2]

3) Umm Junaid ﷺ reported that she once said to the Messenger of Allâh ﷺ, "O Messenger of Allâh ﷺ, may Allâh send prayers upon you. Verily, it sometimes occurs that a poor man stands at my door, and I cannot find anything to give him.'' The Messenger of Allâh ﷺ said to her,

«إِنْ لَمْ تَجِدِي لَهُ شَيْئًا تُعْطِينَهُ إِيَّاهُ إِلَّا ظِلْفًا مُحْرَقًا ، فَادْفَعِيهِ إِلَيْهِ فِي يَدِهِ»

''If the only thing you find to give him is the burned foot of a cow, then give it to him in his hand.''[3]

Here, the Prophet ﷺ explained two important points: first, one should always help people in need; and second, even if one is

[1] *Bukhârî* (5353, 606, 607) and *Muslim* (2982).

[2] *An-Nasâî* (1415); in *Sahîh An-Nasâî*, Al-Albânî ruled that this *Hadîth* is authentic (1/456).

[3] *Abu Dâwûd* (1667); in *Sahîh Abu Dâwûd*, Al-Albânî ruled that this *Hadîth* is authentic (1/464).

not rich, one should still help the poor according to one's means. To be sure, a small amount given sincerely by a person of little means, is better than a large amount given in a haughty, disdainful, and insincere manner by a person of great wealth.

His Mercy Towards Students of Knowledge

1) Abu Sa'eed ﷺ related that the Messenger of Allâh ﷺ once said:

«سَيَأْتِيكُمْ أَقْوَامٌ يَطْلُبُونَ العِلْمَ، فَإِذَا رَأَيْتُمُوهُمْ فَقُولُوا: مَرْحَبًا مَرْحَبًا بِوَصِيَّةِ رَسُولِ اللهِ ﷺ، وَاقْنُوهُمْ»

"A group of people will come to you in order to seek and gain knowledge. So if you see them, say, 'Welcome, welcome! We are giving you this welcome because we have been instructed to do so by the Messenger of Allâh ﷺ.' And Uqnûhum (teach them)."

One of the narrators of this *Hadîth* asked Hakam what the Prophet ﷺ meant by, "*Uqnûhum*." He replied, "(*Uqnûhum* means,) teach them."[1]

2) Mâlik ibn Huwairith ﷺ said, "I and a group of young men of similar age went to the Prophet ﷺ, and we stayed with him for twenty days and nights. And the Messenger of Allâh ﷺ was merciful and gentle. So when we began to long for our families, he asked us about the people we had left behind. We told him about [our loved ones], and he said:

«اِرْجِعُوا إِلَى أَهْلِيكُمْ فَأَقِيمُوا فِيهِمْ، وَعَلِّمُوهُمْ، وَمُرُوهُمْ، . . . وَصَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي، فَإِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ وَلْيُؤَمَّكُمْ أَكْبَرُكُمْ»

[1] *At-Tirmidhî* (2650, 2651) and *Ibn Mâjah* (247); and in *Sahîh Ibn Mâjah* (1/98), Al-Albânî ruled that this *Hadîth* is *Hasan* (acceptable).

''Return to your families and stay with them. Teach them and command them [to follow the teachings of Islam]. And pray as you have seen me pray. And whenever the time for prayer sets in, then let one of you make the call to Prayer, and let the eldest among you lead the rest of you in Prayer.'''[1]

His Mercy Towards Prisoners

Abu Mûsâ ﷺ reported that the Messenger of Allâh ﷺ said:

«فُكُّوا العَانِيَ -يَعْنِي الْأَسِيرَ- وَأَطْعِمُوا الجَائِعَ، وَعُودُوا المَرِيضَ»

"Set prisoners free, feed the hungry, and visit the sick.''[2]

"Set prisoners free'' refers to Muslim prisoners that are captured during wartime by the enemy; therefore, in the above-mentioned *Hadîth*, the Messenger of Allâh ﷺ exhorted Muslims to secure the release of Muslim prisoners by paying whatever ransom money was being demanded by the enemy.

His Mercy Towards The Sick

1) Abu Hurairah ﷺ related that he heard the Messenger of Allâh ﷺ say:

«حَقُّ المُسْلِمِ عَلَى المُسْلِمِ سِتٌّ»

''There are six rights that a Muslim has over another Muslim.''

Someone asked, "What are they, O Messenger of Allâh?'' The Messenger of Allâh ﷺ replied:

«إِذَا لَقِيتَهُ فَسَلِّمْ عَلَيْهِ، وَإِذَا دَعَاكَ فَأَجِبْهُ، وَإِذَا اسْتَنْصَحَكَ فَانْصَحْ لَهُ، وَإِذَا عَطَسَ فَحَمِدَ اللهَ فَشَمِّتْهُ، وَإِذَا مَرِضَ فَعُدْهُ، وَإِذَا مَاتَ فَاتَّبِعْهُ»

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[1] *Bukhârî* (268, 631).
[2] *Bukhârî* (3046).

"If you meet him, extend greetings of peace to him; if he invites you (to his house, for a meal, etc.), then accept his invitation; if he seeks your advice, then advise him; if he sneezes and then praises Allâh, then ask Allâh to have mercy upon him (by saying to him, 'May Allâh have mercy upon you'); if he becomes sick, then visit him; and if he dies, then follow his funeral procession."[1]

2) Thaubân ﷛ reported that the Messenger of Allâh ﷺ said:

«مَنْ عَادَ مَرِيضًا لَمْ يَزَلْ فِي خُرْفَةِ الجَنَّةِ حَتَّى يَرْجِعَ»

"Whoever visits a sick person remains among the Khurfa of Paradise until he returns [from his visit]."

Someone asked, "O Messenger of Allâh, what is the *Khurfa* of Paradise?" He ﷺ replied, "[The *Khurfa* of Paradise] is its fruits."[2] "Fruits" here is a metaphor for the rewards one earns for visiting his sick Muslim brother.

3) 'Ali ﷛ reported that he heard the Messenger of Allâh ﷺ say:

«مَا مِنْ مُسْلِمٍ يَعُودُ مُسْلِمًا غُدْوَةً إِلَّا صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُمسِيَ، وإِنْ عَادَهُ عَشِيَّةً إِلَّا صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُصْبِحَ، وكانَ لَهُ خَرِيفٌ فِي الْجَنَّةِ»

"Whenever any Muslim visits a (sick) Muslim at the beginning of the day, then seventy thousands angels will continue to send prayers upon him until the evening. And if he visits him in the early evening, then seventy thousands angels will continue to send prayers upon him until the morning, and he will have a garden in Paradise."[3]

[1] *Bukhârî* (1240, 2162).

[2] *Muslim* (2568).

[3] *At-Tirmidhî* (969); in *Sahîh At-Tirmidhî* (1/497), Al-Albânî declared the authenticity of this *Hadîth*.

4) Ibn 'Abbâs ﷺ reported that the Prophet ﷺ said:

«مَنْ عَادَ مَرِيضاً لَمْ يَحْضُرْ أَجَلُهُ فقالَ عِنْدَهُ سَبْعَ مِرَارٍ: أَسْأَلُ اللهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيَكَ، إِلَّا عَافَاهُ اللهُ مِنْ ذَٰلِكَ المَرَضِ»

''Whenever one visits a sick person whose moment of dying has yet to arrive, and if one then says seven times while in his company, 'I ask Allâh, the Almighty, the Lord of the glorious throne, to cure you,' then Allâh will cure him of that sickness.''[1]

In each of these *Ahâdîth*, the Messenger of Allâh ﷺ expressed his compassion and concern for the sick. Wanting to benefit the sick, he, in each of the above-mentioned *Ahâdîth*, advised Muslims about what they can do to help and to raise the spirits of the sick.

His Mercy Towards Animals

1) Abu Hurairah ﷺ related from the Prophet ﷺ the story of a man who found a dog that was so thirsty that it was eating wet soil. The man gave something to drink to the dog, and as a result of his generous and merciful action, Allâh ﷻ forgave him (his sins). Abu Hurairah ﷺ further related that after the Prophet ﷺ told this story, his Companions ﷺ asked, "O Messenger of Allâh, are there rewards for us even in animals (i.e. even in helping animals)?'' The Prophet ﷺ said:

«فِي كُلِّ كَبِدٍ رَطْبَةٍ أَجْرٌ»

''There is a reward for each wet liver (i.e., a Muslim will receive reward for helping anything that has a wet liver — or in other words, anything that is alive and that has a spirit).''

[1] *Abu Dâwûd* (3106) and *At-Tirmidhî* (2083); and in *Sahîh Abu Dâwûd* (3160), Al-Albânî declared the authenticity of this *Hadîth*.

According to Imam Bukhârî's wording of this *Hadîth*, the Prophet ﷺ said:

«فَشَكَرَ اللهُ لَهُ فَأَدْخَلَهُ الْجَنَّةَ»

"Allâh forgave him and admitted him into Paradise."[1]

2) Abu Hurairah ﷺ reported that the Prophet ﷺ said:

«غُفِرَ لاِمْرَأَةٍ مُومِسَةٍ، مَرَّتْ بِكَلْبٍ عَلى رَأسِ رَكِيٍّ كَادَ يَقْتُلُهُ العَطَشُ، فَنزَعَتْ خُفَّها فأَوْثَقَتْهُ بِخِمارِها، فَنزَعَتْ لَهُ مِنَ المَاءِ، فَغُفِرَ لها بِذٰلكَ»

"An adulteress was forgiven (for her sins). This occurred because, one day, she passed by a dog that was seated at the head of a well, a dog whose thirst almost resulted in its death. The adulteress removed her shoe, tied it to her veil, and then lowered the shoe into the well in order to draw out some water for the dog. As a result of that action, she was forgiven (for her sins)."[2]

3) 'Abdullah ibn 'Umar ﷺ related that the Messenger of Allâh ﷺ said:

«عُذِّبَتِ امْرَأَةٌ في هِرَّةٍ، حَبَسَتْهَا حَتَّى مَاتَتْ جُوعًا، فَدَخَلَتْ فِيهَا النَّارَ لَا هِيَ أَطْعَمَتْهَا وَلَا سِقَتْهَا إِذْ حَبَسَتْهَا، وَلَا هِيَ تَرَكَتْهَا تَأكُلُ مِنْ خَشَاشِ الْأَرْضِ»

"A woman was punished because of a cat that she kept confined until it died of hunger. As a result of what she did, she entered the Hellfire. That is because she neither fed the cat nor gave it something to drink when she confined it; nor did she leave it [to roam free] so that it could eat from the vermin of the earth."[3]

[1] *Bukhârî* (173) and *Muslim* (2244).

[2] *Bukhârî* (3321).

[3] *Bukhârî* (2365) and *Muslim* (2243).

4) Anas ﷺ related that the Prophet ﷺ said:

«ما مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا أَوْ يَزْرَعُ زَرْعًا ، فَيَأْكُلَ مِنْهُ طَيْرٌ أَوْ إِنْسَانٌ أَوْ بَهِيمَةٌ إِلَّا كانَ لَهُ بِهِ صَدَقَةٌ»

"Whenever any Muslim plants a seed or a crop, after which a bird, a man, or a beast eats from it, then that will be deemed as an act of charity for that Muslim (i.e., he will receive the reward one receives for giving charity)."[1]

5) Ibn 'Abbâs ﷺ related that a man once made a sheep lie down, after which he proceeded to sharpen his blade. Upon witnessing the man do that, the Prophet ﷺ said:

«أَتُرِيدُ أَنْ تُمِيتَهَا مَوْتَاتٍ، هَلَّا أَحْدَدْتَ شَفْرَتَكَ قَبْلَ أَنْ تُضْجِعَهَا!»

"Do you want to kill it many times over? Should you not have sharpened your blade before you made it lie down (so as to make its slaughter easier upon it)."[2]

6) Shaddâd ibn Aus ﷺ related that the Messenger of Allâh ﷺ said:

«إِنَّ اللهَ كَتَبَ الْإِحْسَانَ عَلَىٰ كُلِّ شَيْءٍ، فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذِّكْبَةَ، وَلْيُحِدَّ أَحَدُكُمْ شَفْرَتَهُ، فَلْيُرِحْ ذَبِيحَتَهُ»

"Verily, Allâh has written excellence (doing something in a good and an excellent manner) upon each and every thing. So if you kill, kill in an excellent manner (with precision, strength, etc.). And if

[1] *Bukhârî* (2320) and *Muslim* (1552).

[2] *Al-Hâkim* (4/233), who declared it authentic, stating that it fulfilled the conditions of both *Bukhârî* and *Muslim*. Al-Haithamî mentioned this *Hadîth* in *Mujma' Az-Zawâid* (4/33) and said, "At-Tabarânî related it in *Al-Kabîr* and *Al-Ausat*, and its narrators are all narrators of *As-Sahîh* — (i.e. *Sahîh Bukhârî* or *Sahîh Muslim*). And in *Sahîh At-Targhîb Wat-Tarhîb*, Al-Albânî declared the authenticity of this *Hadîth* (2/552).

you slaughter (an animal), then slaughter (it) in an excellent manner: Sharpen your blade and thus make matters easy and more comfortable for the animal you are slaughtering.''[1]

7) Ibn 'Umar ﷺ reported that the Messenger of Allâh ﷺ said:

«مَنْ قَتَلَ عُصْفُورًا فَمَا فَوْقَهَا بِغَيْرِ حَقِّهَا (إِلَّا سَأَلَهُ) اللهُ عَزَّ وَجَلَّ عَنْهَا يَوْمَ القِيَامَةِ»

''If anyone kills a sparrow or anything above it (in size or significance), without having the right to do so, then Allâh, the Possessor of Might and Majesty, will ask him about that (deed) on the Day of Resurrection.''

Someone asked: "O Messenger of Allâh, and what does it mean to have a right to kill it?'' The Prophet ﷺ said:

«أَنْ تَذْبَحَهَا فَتَأْكُلَهَا، وَلَا تَقْطَعْ رَأْسَهَا فَيُرْمَى بِهَا»

''It means for you to slaughter it and eat it, rather than for you to cut off its head and throw it away.''[2]

I heard our esteemed Shaikh, Ibn Bâz (رحمه الله), say, "To kill a sparrow for sport is not permissible; there is no harm, however, in killing it with the intention of eating it or giving its meat away as charity.''[3]

8) One day, Ibn 'Umar ﷺ passed by a group of Quraishî youths who had erected (or tied down) a bird or a chicken, after which

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[1] *Muslim* (1955).

[2] *An-Nasâî* (4445) (2/239) and *Al-Hâkim* (3/233). Al-Hâkim declared the authenticity of this *Hadîth*, and Adh-Dhahabî concurred. And in *Sahîh At-Targhîb* (2/552), Al-Albânî gave this *Hadîth* a *Hasan* grade (i.e., the *Hadîth*, though not authentic, is acceptable; *Hasan* is one grading lower than authentic).

[3] I heard him say this during his lecture series on *Sunan An-Nasâî* (*Hadîth* number: 4445).

they proceeded to shoot at it. Their game involved giving each arrow that missed its target to the owner of the bird. When they saw Ibn 'Umar ﷺ approaching, they disbanded their game and hurried off in various directions (to avoid getting into trouble). Ibn 'Umar ﷺ, having seen the sad state of the abused bird, called out, "Who did this? May Allâh curse the one who did this! Verily, the Messenger of Allâh ﷺ said:

«لَعَنَ مَنِ اتَّخَذَ شَيْئًا فِيهِ الرُّوحُ غَرَضًا»

"Cursed is he who takes something that has a spirit (i.e., a human being or an animal) as a target."[1]

9) Ibn Mas'ûd ﷺ said, "Once, while we were on a journey with the Messenger of Allâh ﷺ, he ﷺ went away (from our travel party) in order to relieve himself. In the meanwhile, we saw a small, red bird, and with it were two of its chicks. We then took the bird's chicks; as a result, the bird came, flapped its wings frantically, and drew near to the ground. The Messenger of Allâh ﷺ then came and said:

«مَنْ فَجَعَ هَذِهِ بِوَلَدِهَا؟ رُدُّوا وَلَدَهَا إِلَيْهَا»

"Who has tormented this bird by [taking] its chicks? Return them to her."

And when he ﷺ saw an anthill that we burned, he ﷺ asked, 'Who burned this?' We said, 'We did.' He ﷺ said:

«إِنَّهُ لَا يَنْبَغِي أَنْ يُعَذِّبَ بِالنَّارِ إِلَّا رَبُّ النَّارِ»

"Verily, none should punish with fire except for the Lord of the fire."[2]

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[1] *Bukhârî* (5515) and *Muslim* (1958).

[2] *Abu Dâwûd* (2675); and in *Sahîh Abu Dâwûd*, Al-Albânî declared the authenticity of this *Hadîth* (2/146).

10) Jâbir ibn 'Abdullah ﷺ reported that the Prophet ﷺ passed by a donkey that had been branded on its face. Branding is the practice of making a permanent mark on an animals — usually to identify it — by burning it with a hot iron. Upon seeing the donkey, the Messenger of Allâh ﷺ said:

«لَعَنَ اللهُ الَّذِي وَسَمَهُ»

"May Allâh curse the one that branded it."[1]

11) Jâbir ﷺ also related that the Messenger of Allâh ﷺ forbade the practices of striking on the face and of branding (an animal) on the face."[2]

12) 'Abdullah ibn Ja'far ﷺ said, "One day, the Messenger of Allâh ﷺ had me ride behind him." Further on in his narration, 'Abdullah ﷺ said, "The Messenger of Allâh ﷺ then entered a garden that belonged to a man from the Ansâr, and inside of the garden the Messenger of Allâh ﷺ came across a camel. When the camel saw the Prophet ﷺ its eyes swelled up with tears. The Prophet ﷺ went to it, patted it on the back of its head, and remained silent (for a short period of time). Finally, he ﷺ spoke: 'Who is the owner of this camel? To whom does this camel belong?' A young man from the Ansâr came and said, 'It belongs to me, O Messenger of Allâh.' The Messenger of Allâh ﷺ said:

«أَفَلَا تَتَّقِي اللهَ فِي هٰذِهِ البَهِيمَةِ الَّتِي مَلَّكَكَ اللهُ إِيَّاهَا؟ فَإِنَّهُ شَكَا إِلَيَّ أَنَّكَ تُجِيعُهُ وَتُدْئِبُهُ»

"Will you not fear Allâh regarding this beast, over which Allâh ﷻ has granted you ownership. Verily, it has complained to me that you make it go hungry and that you overburden it with work.'"[3]

[1] *Muslim* (2117).

[2] *Muslim* (2116).

[3] *Ahmad* (1/205) and *Abu Dâwûd* (2549); and in *Sahîh Sunan Abu Dâwûd* (2/110), Al-Albânî declared the authenticity of this *Hadîth*.

All of the examples mentioned in the previous examples establish beyond a shadow of a doubt that the Messenger of Allâh ﷺ was a mercy for all created beings: humans and jinns, men and women, Muslims and disbelievers, friends and enemies, animals and insects, and much more besides these. May Allâh send prayers and salutations upon him until the Day of Resurrection.

The Softness of His Heart, and the Occasions on Which He ﷺ Cried

When the Prophet ﷺ would cry, he would not sob, wail, or raise his voice; conversely, when he would laugh, he would not laugh loudly, coarsely, or boisterously. The words "moderate" and "restrained" could perhaps best be used to describe the crying and the laughter of the Messenger of Allâh ﷺ.

If the Prophet ﷺ neither sobbed nor wept in a loud voice, then how did he cry? Through various accounts that describe the occasions on which the Prophet ﷺ cried, we know that his eyes would be full with tears, and that a wheezing or humming sound could be heard from his chest. Furthermore, we know that he would cry only when doing so was appropriate; or more specifically, in the following instances:

> He ﷺ would sometimes cry when he felt compassion for the people of his Nation, or when he feared that some evil would befall them.
>
> He ﷺ would often cry during moments of deep spiritual introspection, moments during which he felt an overwhelming sense of fear and awe of Allâh ﷻ.
>
> Perhaps he cried most often while reading or listening to the recitation of the Qur'ân. On such occasions, the tears he shed were prompted by love; by a strong feeling of longing; and by a desire to glorify and exalt Allâh ﷻ.[1]

[1] Refer to *Zâd Al-Ma'âd*, by Ibn Al-Qayyim (1/183).

The following are a number of accounts that describe specific occasions during which the Prophet ﷺ cried:

1) This account pertains to how the Prophet ﷺ would cry during late-night voluntary Prayers. Bilâl ؓ said, "O Messenger of Allâh, why do you cry when (you know that) Allâh has forgiven you for both your past and future sins?" The Prophet ﷺ replied, "And shall I not be a thankful slave! This night a verse has been revealed to me, and woe upon those who recite it but do not contemplate its meanings:

﴿إِنَّ فِى خَلْقِ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَـٰفِ ٱلَّيْلِ وَٱلنَّهَارِ لَـَٔايَـٰتٍ لِّأُو۟لِى ٱلْأَلْبَـٰبِ﴾

''Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.'' (Qur'ân 3:190)[1]

2) Abdullah ibn Ash-Shakkhîr ؓ said, "I once went to the Messenger of Allâh ﷺ while he was praying; and, as a result of his crying, his chest was making a wheezing sound, which was much the same as the wheezing sound that emanates from a boiler.[2]

3) Abdullah ibn Mas'ûd ؓ said, "The Messenger of Allâh ﷺ once said to me, 'Recite the Qur'ân to me.' I said, 'O Messenger of Allâh! shall I recite for you, when upon you it was revealed?' He said, 'Yes, for indeed, I would really love to hear it from someone other than myself.' Ibn Mas'ûd ؓ later recounted, "I then recited from the beginning of Chapter *''An-Nisâ''*; and when I reached the verse,

﴿فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍۭ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَـٰٓؤُلَآءِ شَهِيدًا﴾

[1] *Sahîh Ibn Hibbân* (620). Shu'aib Al-Arnâoot said, "Its chain is authentic and fulfills the conditions of (Imam) Muslim.'' And in *Silsilatul-Ahâdîth As-Sahîhah* (68), Al-Albânî said about this *Hadîth*, "Its chain is good.''

[2] *Abu Dâwûd* (904). In *Mukhtasar Shamâil At-Tirmidhî* (*Hadîth* number: 276), Al-Albânî ruled that this *Hadîth* is authentic.

> *''How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad) as a witness against these people?''* (Qur'ân 4:41)

his eyes began to flow with tears.''[1]

4) To be sure, the Prophet ﷺ became very sad when his son Ibrâhîm died; in fact, tears could clearly be seen flowing down from the Prophet's eyes. Seeing the Prophet ﷺ upon that state, 'Abdur-Rahmân ibn 'Auf رضي الله عنه said, "Even you (cry), O Messenger of Allâh?" The Prophet ﷺ replied:

   «يَا ابنَ عَوْفٍ، إِنَّها رَحْمَةٌ. . . «إِنَّ العَيْنَ تَدْمَعُ، وَالقَلْبَ يَحْزَنُ، وَلَا نَقُولُ إِلَّا ما يَرْضَى رَبُّنا، وَإِنَّا بِفِرَاقِكَ يَا إِبْرَاهِيمُ لَمَحْزُونُونَ»

   ''O Ibn 'Auf, verily, it is simply mercy.... Verily, the eye sheds tears, and the heart becomes sad; nonetheless, we do not (with our tongues) say anything other than that which pleases our Lord.'' Then addressing his departed son, the Prophet ﷺ said, ''O Ibrâhîm, as a result of you having parted from us, we are truly sad.''[2]

5) The following narration describes the Prophet's reaction to the death of one of his daughters; although that daughter's name is not mentioned in the narration, some scholars have said that she was Umm Kulthûm رضي الله عنها, the wife of 'Uthmân ibn 'Affân رضي الله عنه. Anas رضي الله عنه said, "We attended the funeral of one of the Prophet's daughters." Anas رضي الله عنه went on to say, "The Messenger of Allâh ﷺ was perched over (his daughter's) grave, and I saw his eyes shedding tears. He then said, 'Is there anyone among you who has not engaged in sexual intercourse this night?' Abu Talhah رضي الله عنه replied, 'Me.' The Prophet ﷺ said, 'Then descend into her grave.' Abu Talhah رضي الله عنه then descended into her grave and buried her."[3]

[1] *Bukhârî* (4582) and *Muslim* (800).

[2] *Bukhârî* (1303) and *Muslim* (2315).

[3] *Bukhârî* (1285 and 1342).

6) A different account describes how the Prophet ﷺ cried following the death of yet another of his daughters. Ibn 'Abbâs ؓ said, "The Messenger of Allâh ﷺ took hold of one of his daughters as she was on the verge of dying. He embraced her, and then positioned her above his hands. She then died while being in his hands. When Umm Ayman ؓ then let out a scream, the Messenger of Allâh ﷺ said, 'Are you crying in the presence of the Messenger of Allâh?' She said, 'But do I not see you crying as well?' He said:

«إِنِّي لَسْتُ أَبْكِي إِنَّمَا هِيَ رَحْمَةٌ، إِنَّ الْمُؤْمِنَ بِكُلِّ خَيْرٍ عَلَى كُلِّ حَالٍ، إِنَّ نَفْسَهُ تُنْزَعُ مِنْ بَيْنِ جَنْبَيْهِ وَهُوَ يَحْمَدُ اللهَ عَزَّ وَجَلَّ»

''Verily, I am not crying; what you see from me is nothing more than mercy. Verily, the believer is in a state of complete goodness in each and every situation. Verily, even while his soul is being removed from his body, he is praising Allâh, the Possessor of Might and Majesty.'''[1]

7) The following account describes how the Prophet ﷺ cried following the death of one of his grandsons. Usâmah ibn Zaid ؓ said, "One of Prophet's daughters sent this message to the Prophet ﷺ: 'Verily, my son is dying, so come to us (now).' (Rather than go to her in person), the Prophet ﷺ sent her a message; in it, he ﷺ extended greetings of peace to her; and then he said, 'Verily, what Allâh takes belongs to Him, and what Allâh gives belongs to Him. And everything, with Allâh ﷻ, occurs according to a predetermined appointment. So be patient, and seek your rewards from Allâh.' His daughter then sent a second message, insisting that he come to her (as soon as possible). Upon receiving that second message, the Prophet ﷺ stood up (in order to visit his daughter); and he was accompanied by Sa'd ibn 'Ubâdah ؓ, Mu'âdh ibn Jabal ؓ, Ubai ibn Ka'ab ؓ Zaid ibn Thâbit ؓ, and a number of other

[1] *Ahmad* (1/268); and *At-Tirmidhî*, in *Ash-Shamâil* (324). And in *Mukhtasar Ash-Shamâil*, Al-Albânî ruled that this *Hadîth* is authentic (*Hadîth* number: 279).

men. When the Prophet ﷺ reached his daughter, the infant was given to him, and he placed it in his lap.'' According to one account, Usâmah ؓ likened the infant's soul and body, respectively, to something small that shook about in an old, worn-out, dry container. What he meant by the analogy was that the infant was weak and frail. Usâmah ؓ said, "Then the Prophet's eyes welled up with tears.'' Upon seeing the Prophet ﷺ in that condition, Sa'd ؓ said, "O Messenger of Allâh, what is this?'' The Prophet ﷺ replied, "This is mercy, which Allâh has placed in the hearts of His slaves.'' According to one particular narration, the Prophet ﷺ said,

«هٰذِهِ رَحْمَةٌ جَعَلَهَا اللهُ فِي قُلُوبِ عِبَادِهِ، وَإِنَّمَا يَرْحَمُ اللهُ مِنْ عِبادِهِ الرُّحَمَاءَ»

''This is mercy, which Allâh has placed in the hearts of whichever of His slaves He wishes. Verily, Allâh has mercy on only those of His slaves that are merciful themselves.''[1]

8) 'Aaisha ؓ said, "I saw the Messenger of Allâh ﷺ kissing 'Uthmân ibn Madh'ûn after the latter had just died. This continued until I saw tears flowing (from the Prophet's eyes).'' According to At-Tirmidhî's narration of the story, 'Aaisha ؓ said, "The Prophet ﷺ, as he cried, kissed 'Uthmân ibn Madh'ûn after the latter had just died.''[2]

9) The following account describes how the Prophet ﷺ cried while remembering the martyrs of Mo'tah. Anas ؓ related that while the Battle of Mo'tah was still raging abroad, the Prophet ﷺ, through revelation that descended upon him, gave a live account of what was transpiring during the battle. He announced to his companions the deaths of Zaid ؓ and Ja'far ؓ. He ﷺ said,

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[1] *Bukhârî* (1284) and *Muslim* (923).

[2] *Abu Dâwûd* (3163), *At-Tirmidhî* (989), and *Ibn Mâjah* (1456). And in *Sahîh Sunan Abu Dâwûd*, Al-Albânî declared the authenticity of this *Hadîth* (2/289).

«أَخَذَ الرَّايَةَ زَيْدٌ فَأُصِيبَ، ثُمَّ أَخَذَ جَعْفَرٌ فَأُصِيبَ، ثُمَّ أَخَذَ ابْنُ رَوَاحَةَ فَأُصِيبَ - وَعَيْنَاهُ تَذْرِفَانِ - حَتَّى أَخَذَ الرَّايَةَ سَيْفٌ مِنْ سُيُوفِ اللهِ حتَّى فَتَحَ اللهُ عَلَيْهِمْ»

''Zaid took the (army's) banner, after which he was struck (by fatal hits with arrows and swords); then, when Ja'far took it, he too was struck down (to the ground). Next, Ibn Rawâhah took the banner, and he too was then struck.''

As the Prophet ﷺ described the deaths of those three noble Companions, tears flowed from his eyes. He ﷺ went on to mention that the banner was then taken by a sword from the swords of Allâh - and here, he ﷺ of course was referring to Khâlid ibn Walîd ؓ; and that the Muslim army was then granted victory, and was given a way out of their dangerous predicament.[1]

10) Abu Hurairah ؓ related that, one day, the Prophet ﷺ visited his mother's grave. As he stood there, he cried, which caused those around him to cry as well. Explaining why he was crying, he then said,

«اسْتَأْذَنْتُ رَبِّي فِي أَنْ أَسْتَغْفِرَ لَهَا فَلَمْ يُؤْذَنْ لِي، وَاسْتَأْذَنْتُهُ فِي أَنْ أَزُورَ قَبْرَهَا فَأَذِنَ لِي، فَزُورُوا الْقُبُورَ، فَإِنَّهَا تُذَكِّرُكُمُ الْمَوْتَ»

''I asked my Lord permission to pray for my mother's forgiveness. Then, when He didn't grant me permission to do that, I asked for His permission to visit her grave. And for that He granted me permission. So visit graves, for doing so will remind you about death.''[2]

11) 'Abdullah ibn 'Umar ؓ reported that, when Sa'd ibn 'Ubâdah ؓ fell ill, Prophet ﷺ visited him, and

[1] *Bukhârî* (4262).

[2] *Muslim* (108) (946).

accompanying him during that visit were 'Abdur-Rahmân ibn 'Auf ﷺ, Sa'd ibn Abi Waqqâs ﷺ, and 'Abdullah ibn Mas'ûd ﷺ. Upon entering the room in which Sa'd ﷺ was resting, the Prophet ﷺ saw that his sick companion was surrounded by a number of relatives who were taking care of him. The Prophet ﷺ asked, "Has he died?" Sa'd's relatives replied, "No, O Messenger of Allâh." The sight of his bedridden companion moved the Prophet ﷺ to tears, and his crying caused everyone else in the room to cry as well. The Prophet ﷺ then said, "Do you all not hear? Verily, Allâh does not punish (anyone) for the tears that the eye sheds or for the sadness that the heart feels; rather, He punishes for this..."[1] Upon saying, "For this," the Prophet ﷺ pointed to his tongue. Or in other words, Allâh does not punish someone for crying or for feeling sad when a calamity - such as the death of one's relative - befalls him. But He does punish someone for speaking evil words with his tongue - for translating his sadness into speech that is displeasing to Allâh ﷻ.

12) Al-Barâ ibn 'Âzib ﷺ said, "We were with the Messenger of Allâh ﷺ at a funeral, when, suddenly, he sat at the edge of the deceased's grave; he ﷺ then cried continuously until the soil underneath him became soaked in his tears. He ﷺ then said, 'O my brothers! It is on an occasion such as this (that you should cry, remember death, contemplate the Hereafter, etc.). So prepare yourselves (for your deaths).'"[2]

13) During the night that preceded the Battle of Badr, the members of the Muslim army enjoyed a peaceful night of sleep - everyone that is, except for the Messenger of Allâh ﷺ, who spent the entire night praying and supplicating to Allâh. 'Ali ibn Abi Tâlib ﷺ said, "On the day of Badr, the only horseman we had with us was Al-Miqdâd ﷺ. And I

[1] *Bukhârî* (1304) and *Muslim* (924).

[2] *Ibn Mâjah* (4195). Both in *Sahîh Ibn Mâjah* (3/369) and in *Silsilatul-Ahâdîth As-Sahîhah* (1751), Al-Albânî ruled that this *Hadîth* is Hasan (acceptable). *Ahmad* also related it in his *Musnad* (4/294).

remember seeing that every single one of us, with the exception of the Messenger of Allâh ﷺ, was sleeping: He ﷺ, on the other hand, was underneath a tree, praying and crying until the morning.''[1]

14) In the following account, 'Abdullah ibn 'Amr ؓ related what happened one day during a solar eclipse. Other than the obligatory, *Sunnah*, and voluntary Prayers that he performed on a daily basis, the Prophet ﷺ would also perform other Prayers on special occasions - one of those occasions being the period during which a solar eclipse takes place. Therefore, one day, after the commencement of a solar eclipse, the Messenger of Allâh ﷺ stood up to pray. When he performed prostration on the ground, it seemed as if he would never raise his head off the ground; then, suddenly, he began to cry and blow with his mouth. Then he stood up, praised Allâh, and said,

«عُرِضَتْ عَلَيَّ النَّارُ فَجَعَلْتُ أَنْفُخُهَا ، فَخِفْتُ أَنْ تَغْشَاكُمْ».

''The Fire appeared before me, and I began to blow it (in an attempt to ward it off or extinguish its flames) ; for I feared that it would descend upon (or envelop) you.''

In one part of the same narration, the Prophet ﷺ said,

«رَبِّ أَلَمْ تَعِدْنِي أَلَّا تُعَذِّبَهُمْ»

''O my Lord, did You not promise me that You wouldn't punish them.''[2]

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[1] *Ibn Khuzaimah* (899) (2/53), and *Ahmad* (1/125, 2/222). And in *Sahîh Ibn Khuzaimah* (2/52), Al-Albânî and Al-'Azhamî ruled that the chain of this *Hadîth* is authentic.

[2] *Sahîh Ibn Khuzaimah* (901). Al-Albânî and Al-'Adhamî said, "The chain of this *Hadîth* is authentic.'' Refer to *Sahîh Ibn Khuzaimah* (2/53); also, in *Shamâil At-Tirmidhî* (278), Al-Albânî declared the authenticity of this *Hadîth*.

15) The Prophet ﷺ cried when he realized he had made a wrong decision following the Battle of Badr. After the battle was over with, and after the prisoners were rounded up, the Messenger of Allâh ﷺ turned to his two most trusted advisers and asked them, "What do you think we should do with these (prisoners)?" Abu Bakr ﷛ spoke first: "O Prophet of Allâh! They are our cousins and our fellow clansmen. Therefore, I think you should take ransom money from them (i.e., rather than kill them, you should allow them to buy their freedom); for (that wealth) will give us strength over the disbelievers. And perhaps Allâh will guide them to Islam." "And what do you think, O son of Al-Khattâb?" the Messenger of Allâh ﷺ asked 'Umar ﷛. 'Umar ﷛ replied, "By Allâh, no! O Messenger of Allâh, I do not see eye-to-eye with Abu Bakr ﷛ on this matter. I think that you should grant us authority over them, so that we can then strike their necks (i.e., kill them). Therefore, you should grant authority to 'Ali ﷛ over 'Aqîl, so that 'Ali ﷛ can then strike his neck. And give me authority over so-and-so (here, 'Umar ﷛ mentioned the name of one of his relatives)." Or in other words, 'Umar ﷛ wanted each disbelieving prisoner to be killed by one of his Muslim relatives. "For indeed, these (prisoners)," continued 'Umar ﷛, "are the leaders and chieftains of the polytheists." When he later described what happened next, 'Umar ﷛ said, "The Messenger of Allâh ﷺ liked, not what I said, but what Abu Bakr ﷛ said. When I returned the next day, I saw the Messenger of Allâh ﷺ and Abu Bakr ﷛, both of whom were sitting down and crying. I said, 'O Messenger of Allâh! Tell me why you and your companion are crying. If I am able to cry, I too will cry; if not, I will feign crying as a show of solidarity to (both of you in) your crying.' The Messenger of Allâh ﷺ said,

«أَبْكِي لِلَّذِي عَرَضَ عَلَيَّ أَصْحَابُكَ مِنْ أَخْذِهِمُ الفِدَاءَ، لَقَدْ عُرِضَ عَلَيَّ عَذَابُهُمْ أَدْنَى مِنْ هَذِهِ الشَّجَرَةِ»

"I am crying because of what your companions suggested to me, in terms of taking ransom money (from the prisoners). Their punishment (for doing so) was presented to me, and was nearer than this tree.'"

It was a tree that was situated very near to the Prophet ﷺ. Allâh then revealed the verse:

﴿مَا كَانَ لِنَبِيٍّ أَن يَكُونَ لَهُۥٓ أَسْرَىٰ حَتَّىٰ يُثْخِنَ فِى ٱلْأَرْضِ...﴾ إلى قوله: ﴿فَكُلُوا۟ مِمَّا غَنِمْتُمْ حَلَٰلًا طَيِّبًا﴾

"It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allâh desires (for you) the Hereafter. And Allâh is All-Mighty, All-Wise. Were it not a previous ordainment from Allâh, a severe torment would have touched you for what you took. So enjoy what you have gotten of booty in war, lawful and good." (Qur'ân 8:67-69)

Thus, as 'Umar ﷺ pointed out, "Allâh made war booty lawful for them."[1]

16) 'Abdullah ibn 'Amr ﷺ reported that the Prophet ﷺ once recited these two verses, the first containing the saying of Ibrâhîm ﷺ, and the second consisting of the saying of 'Eesâ ﷺ:

﴿رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِّنَ ٱلنَّاسِ ۖ فَمَن تَبِعَنِى فَإِنَّهُۥ مِنِّى ۖ﴾

"O my Lord! They have indeed led astray many among mankind. But whosoever follows me, he verily is of me." (Qur'ân 14:36)

﴿إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ ۖ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ﴾

[1] *Muslim* (1763).

> *"If You punish them, they are Your slaves, and if You forgive them, verily You, only You are the All-Mighty, the All-Wise."* (Qur'ân 5:118)

Having recited these Verses, the Prophet ﷺ raised his hands and said,

«اللَّهُمَّ! أُمَّتِي أُمَّتِي» وَبَكَىٰ. فَقَالَ اللهُ عَزَّ وَجَلَّ: يَا جِبْرِيلُ! اذْهَبْ إِلَىٰ مُحَمَّدٍ - وَرَبُّكَ أَعْلَمُ - فَاسْأَلْهُ مَا يُبْكِيكَ؟ فَأَتَاهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ فَسَأَلَهُ، فَأَخْبَرَهُ رَسُولُ اللهِ ﷺ بِمَا قَالَ - وَهُوَ أَعْلَمُ - فَقَالَ اللهُ: يَا جِبْرِيلُ! اذْهَبْ إِلَىٰ مُحَمَّدٍ فَقُلْ: إِنَّا سَنُرْضِيكَ فِي أُمَّتِكَ وَلَا نَسُوءُكَ»

> *"O Allâh, my Ummah (Nation)! my Ummah!" And then he ﷺ crying. When this happened, Allâh said to the noblest of Angels, O Jibrîl, go to Muhammad, even though your Lord is Most Knowledgeable, and ask him, 'Why are you crying?'" When Jibrîl ﷺ went and asked the said question, the Messenger of Allâh ﷺ informed him about what he had said (i.e. he informed him that he was crying out of mercy and compassion for his Nation). And of course, Allâh knows best about why he was crying. Allâh ﷻ then said, "O Jibrîl, go to Muhammad and say (as a message from Me), 'Verily, We will please you regarding your Ummah, and We will not give you cause to be sad (regarding them).'"*[1]



[1] *Muslim* (202).



Chapter 6

His Kindness Towards Children

In everything he did, the Prophet ﷺ reached a level of what could perhaps best be described as human perfection, or human completeness. Each and every fathomable noble quality he possessed in the highest degree possible for human beings. His manners in general, and his treatment of children in particular, were certainly not exceptions to that rule.

To be sure, the Prophet ﷺ was serious - he ﷺ came with a serious message upon which hinged the ultimate fate of mankind. And yet, because of his lofty manners, a smile could frequently be seen on his face. He ﷺ cared a great deal for his Companions, and if he was kind towards adults, he was even more kind and caring towards children. In fact, in his dealings with children, the Prophet ﷺ was not only just merciful and kind, but playful as well. And while we recognize that no one among us can reach his level of kindness and mercy, we must strive to emulate his lofty manners and his kind dealings to the best of our abilities. The

following are examples that illustrate the Prophet's kindness towards children and his cheerful and playful attitude when dealing with them.

Example Number One:

Recalling an incident that occurred during his childhood, one of the Prophet's Companions, Mahmood ibn Ar-Rubai' ﷺ said, "I remember the Prophet ﷺ taking water from a bucket and squirting it from his mouth onto my face; at the time, I was five years old."[1] The Prophet ﷺ did that either playfully or with the intention of blessing the child. The latter option is possible because the Prophet ﷺ was truly blessed (which is why, for instance, the Companions ﷺ would gather the water he would use for making ablution), and it occurred on more than one occasion that he ﷺ would do something similar as a means of blessing the children of his Companions.[2] Our esteemed Shaikh, Ibn Bâz (may Allâh have mercy on him), thought that the former possibility was more likely: That the Prophet ﷺ was simply playing with the child and giving him a dose of good-natured teasing.[3]

Example Number Two:

Jâbir ibn Samurah ﷺ said, "On one occasion I prayed the first prayer with the Messenger of Allâh ﷺ, and when the prayer was concluded, he went out to his family; and I went with him. Along the way, he was welcomed by a group of children. He began to pass his hands over their cheeks, one child at a time, and he continued to do so until he reached the last child. As for me, he passed his hand over my cheeks, and I felt a coolness or wind-like

[1] *Bukhârî* (77) and *Muslim* (1/456) (265) (33).

[2] Refer to *Fathul-Bârî*, by Ibn Hajar (1/172).

[3] I heard him say this during a speech he delivered on *Sahîh Al-Bukhârî, Hadîth* number: 77.

quality to the touch of his hands; it was as if he had just removed his hand from the basket of a perfume vendor."[1] Jâbir ﷺ said this because, when a perfume vendor reaches into his basket of merchandise, his hands become cool after they come into contact with the perfume he is carrying with him.

Example Number Three:

In this example, we will discuss the kindness that the Prophet ﷺ showed to his two grandsons, Al-Hasan ﷺ and Al-Husain ﷺ. The following accounts should suffice to show how much the Prophet ﷺ loved both of them:

1) Abu Hurairah ﷺ said, "While Al-Aqra' ibn Hâbis At-Tamîmî was seated in his company, the Messenger of Allâh ﷺ kissed Al-Hasan ibn 'Ali ﷺ.Upon seeing him do that, Al-Aqra' ﷺ said, 'Verily, I have ten children, and I have never kissed a single one of them.' The Messenger of Allâh ﷺ looked at him and then said,

   «مَنْ لَا يَرْحَمُ لَا يُرْحَمُ»

   "Mercy is not shown to the one that is not merciful himself."[2]

2) 'Aaisha ﷺ said, "A Bedouin once went to the Prophet ﷺ and said, "You kiss your children, but we do not kiss ours." The Prophet ﷺ replied,

   «أَوَ أَمْلِكُ لَكَ أنْ نَزَعَ اللهُ مِنْ قَلْبِكَ الرَّحمَةَ»

   "And can I help you (to be merciful) when Allâh has removed mercy from your heart?"[3]

[1] *Muslim* (2329).

[2] *Bukhârî* (5997).

[3] *Bukhârî* (5998) and *Muslim* (2317).

3) Ibn 'Umar ﵁ said, "I heard the Prophet ﷺ say,

«هُمَا رَيْحَانَتَايَ مِنَ الدُّنْيَا»

"They both (i.e., Al-Hasan ﵁ and Al-Husain ﵁) are my two Raihâns of this world."

The word Raihân literally means basil, which is an aromatic plant of the mint family. Here is what the Prophet ﷺ meant by the above-mentioned statement: They are from the things that Allâh has bestowed on me and honored me with.

4) Abu Bakrah ﵁ said, "Once while the Prophet ﷺ was (standing) on the pulpit, with Al-Hasan ﵁ by his side, I heard him [deliver a sermon]. He alternated between looking at the people and looking at Al-Hasan ﵁, and he then said,

«إِنَّ ابْنِي هَذَا سَيِّدٌ، وَلَعَلَّ اللهَ أَنْ يُصْلِحَ بِهِ بَينَ فِئَتَينِ مِنَ المُسْلِمِينَ»

"Verily, this son of mine is a leader (chieftain); and perhaps, through him, Allâh will make peace between two huge groups of Muslims."[1]

Years later, this prophecy came true, for it was through Al-Hasan ﵁ that Allâh ﷻ made peace between two huge groups of Muslims: Mu'âwiyah ﵁ along with his followers, on the one hand, and the followers of 'Ali ibn Abi Tâlib ﵁ on the other. Al-Hasan ﵁ ended the conflict by giving up his claim to the caliphate, and by thus allowing Mu'âwiyah ﵁ to become the new Khalîfah of the Muslim Nation. It was through this magnanimous gesture on Al-Hasan's part that Allâh ﷻ saved the Muslim Nation from a prolonged war and from the great bloodshed that would have resulted from that war.[2]

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[1] *Bukhârî* (3746).

[2] Refer to *Bukhârî* (2704).

5) Al-Barâ ﷺ said, "I once saw the Prophet ﷺ while Al-Hasan ibn 'Ali ﷺ was sitting on his shoulder. And he ﷺ said,

«اللَّهُمَّ إِنِّي أُحِبُّهُ فأَحِبَّهُ»

"O Allâh, I indeed love him, so love him as well."[1]

Example Number Four:

Shaddâd ﷺ reported that on one occasion, while carrying either Al-Hasan ﷺ or Al-Husain ﷺ, the Prophet ﷺ went out to the people in order to lead them in one of the two evening prayers. Upon entering the Masjid, the Messenger of Allâh ﷺ went to the front, past the first row of worshipers, and placed the child he was carrying on the ground. Then he said, "Allâh is the Greatest," thus signaling the commencement of the prayer. In the course of that Prayer, the Prophet ﷺ performed an exceptionally long prostration. His head remained on the ground for so long that one of the worshipers, Shaddâd's father ﷺ, raised his head to see what was happening. He saw that the Messenger of Allâh ﷺ was still performing prostration and that his grandson was sitting down on his back. Seeing that nothing was wrong, Shaddâd's father lowered his head and resumed his prostration.

When the Messenger of Allâh ﷺ completed his Prayer, the people said, "O Messenger of Allâh! Verily, during the course of your Prayer, you performed an exceptionally long prostration - so long, in fact, that we began to think that something was wrong or that revelation was descending upon you." It was neither of the things you have said:

«كُلُّ ذٰلِكَ لَمْ يَكُنْ، وَلٰكِنَّ ابْنِي ارْتَحَلَنِي فَكَرِهْتُ أَنْ أُعَجِّلَهُ حَتَّى يَقْضِيَ حَاجَتَهُ»

[1] *Bukhârî* (3749).

''All that happened was that my son (i.e., grandson) climbed onto me, and I disliked the idea of rushing him; rather, I wanted to wait until he finished doing what he wanted to do (i.e., until he dismounted on his own).''[1]

Example Number Five:

Usâmah ibn Zaid ﷺ said, "The Messenger of Allâh ﷺ would take me and place me on one of his legs, and he would seat Al-Hasan ibn 'Ali ﷺ on the other. Then he would bring his two legs together and say,

«اللَّهُمَّ ارْحَمْهُمَا فَإِنِّي أَرْحَمُهُمَا»

''O Allâh, have mercy on them, for indeed, I have mercy on them.''

According to one particular account, the Prophet ﷺ said,

«اللَّهُمَّ إِنِّي أُحِبُّهُمَا فَأَحِبَّهُمَا»

"O Allâh, I indeed love them, so love them as well.''[2]

Example Number Six:

Abu Qatâdah ﷺ reported that the Messenger of Allâh ﷺ would sometimes pray while carrying Umâmah bint Zainab bint Rasoolullah bint Abul-'Âs ﷺ, who was one of his grand daughters. Abu Qatâdah ﷺ said that, when the Prophet ﷺ would perform prostration, he would gently place Umâmah ﷺ on the ground; and that, when he ﷺ would then stand up, he would pick her up and carry her again. This narration confirms that the Prophet ﷺ would sometimes pray while carrying a child and that doing so in no way invalidates a person's Prayer.''[3]

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[1] *An-Nasâî* (1142) and *Musnad Ahmad* 3/493); and in *Sahîh An-Nasâî* (1/246), Al-Albânî declared the authenticity of this *Hadîth*.

[2] *Bukhârî* (6003, 3747, 3735).

[3] *Bukhârî* (516, 5996) and *Muslim* (1/385) (543).

Example Number Seven:

Umm Khâlid ibn Sa'eed ﵂, who was originally from Abyssinia, related that, when she was just a small child, she went with her father in order to visit the Messenger of Allâh ﷺ. And on that day, she was wearing a yellow-colored shirt. Upon seeing her, the Messenger of Allâh ﷺ playfully said, "Sana Sana." The word Sana in the Abyssinian tongue means "good"; thus the Prophet ﷺ was playfully building a rapport with the child by saying something to her in her native language. Then Umm Khâlid ﵂ began to play with the Seal of Prophethood, which was situated on the Prophet's back. When her father reproached her for doing that, the Messenger of Allâh ﷺ said to him, "Leave her (i.e., let her continue to play)." Then the Prophet ﷺ prayed for her three times, invoking Allâh to give her a long life. That was the meaning or gist of his Prayer consider revising;

«أَبْلِي وَأَخْلِقِي، ثُمَّ أَبْلِي وَأَخْلِقِي، ثُمَّ أَبْلِي وَأَخْلِقِي»

"What he literally said was that he hoped she would remain alive even after the clothes she was wearing became torn and ragged."[1]

The Prophet's Prayer was answered, for Umm Khâlid ﵂ lived a long and blessed life. In fact, it was later said about her, "No woman lived as long as did Umm Khâlid."[2]

Example Number Eight:

When he ﷺ would hear the sound of a baby crying, the Prophet ﷺ, out of mercy for both the mother and her child, would shorten the length of his Prayer. Abu Qatâdah ﵁ related from his father that the Prophet ﷺ said,

[1] *Bukhârî* (3071).

[2] *Fathul-Bârî*, by Ibn Hajar (1/184).

«إِنِّي لَأَقُومُ فِي الصَّلَاةِ أُرِيدُ أَنْ أُطَوِّلَ فِيهَا، فَأَسْمَعُ بُكَاءَ الصَّبِيِّ فَأَتَجَوَّزُ فِي صَلَاتِي، كَرَاهِيَةَ أَنْ أَشُقَّ عَلَى أُمِّهِ»

''Verily, I sometimes stand for Prayer, intending to prolong its length; but then I hear the crying of a baby, and I quicken the pace of my Prayer, disliking the idea of making matters difficult for that child's mother.''[1]

Example Number Nine:

One day, Anas ibn Mâlik ﵁ passed by a group of children and extended greetings of peace to them. He then explained his behavior, saying, "This is what the Prophet ﷺ would do."[2]

Example Number Ten:

Anas ﵁ said, "Of all people, the Prophet ﷺ had the best manners. I had a brother whose name was Abu 'Umair. When the Prophet ﷺ once came (to us) - I think that, at the time, Abu 'Umair was just a newly-weaned child - and said,

«يَا أَبَا عُمَيْرٍ مَا فَعَلَ النُّغَيْرُ؟»

"O Abu 'Umair, what has the Nughair done?''

The word Nughair, which means a small bird, rhymed with the child's name, Abu 'Umair. The Prophet ﷺ used this rhyming play on words in order to cheer up Abu 'Umair ﵁, who was sad because the small bird he would play with had just died.[3]

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[1] *Bukhârî* (707).

[2] *Bukhârî* (6247) and *Muslim* (1708).

[3] *Fathul-Bârî*, by *Ibn Hajar* (10/583).

Example Number Eleven

Today, it often occurs in various Muslim countries that adults give little importance to children, treating them as if they are all spoiled brats that need to be disciplined. To be sure, this is a cultural, and not a religious, phenomenon. Children who attend congregational Prayers are often relegated to a corner in the back part of the Masjid, even if they are one of the first to enter the masjid for prayer. And when it is dinnertime, they are often the last to receive their share of the food.

The Prophet ﷺ treated children differently. He was certainly merciful towards them; he was definitely kind in his dealings with them; and, as we have seen in the above-mentioned narrations, he would play and joke around with them. But beyond all of that, he treated them with dignity and even with the respect that is afforded to adults. Thus in Islam, if a young boy makes it to the front row of the Masjid, no one has the right - especially not those who come late for Prayer - to force him to give up his spot. Similarly, as is clear from the following account, if a child is to the right of someone who is serving food, while an adult is sitting to the left, the child has the right to be served first.

Sahl ibn Sa'd ﷺ related that, on one occasion, a cup containing drink was given to the Prophet ﷺ. To the right of the Prophet ﷺ sat a young child, the youngest member of the gathering; and to Prophet's right were seated a number of well-respected elders. And so after he drank his share from the cup, the Prophet ﷺ turned to the child and said,

«يَا غُلَامُ، أَتَأْذَنُ لِي أَنْ أُعْطِيَهُ الأَشْيَاخَ؟»

"O young boy, do you give me permission to first serve the elders (that are present in this gathering)?"[1]

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[1] *Bukhârî* (2351).

The child replied, "O Messenger of Allâh, in terms of receiving a favor from you,

«أَتَأْذَنُ لِي أَنْ أُعْطِيَ هٰؤُلَاءِ؟»

"Do you allow me to give (the rest of the drink) to these people."

The Prophet ﷺ then handed the cup over to him. According to another account of the same story, the child replied, "By Allâh, no! O Messenger of Allâh, in terms of the share that I have to receive from you, I prefer no one to my own self." The Messenger of Allâh ﷺ then placed the cup in the child's hand.[1]

Example Number Twelve:

Umm Qais bint Maihsin رضي الله عنها once visited the Prophet ﷺ, bringing along with her one of her sons, who had not yet began to eat solid food. After the Messenger of Allâh ﷺ placed the baby in his lap, the baby urinated, thus spoiling a part of the Prophet's garment. Rather than become angry or upset, the Prophet ﷺ simply sprinkled water over the affected part of his garment, without actually washing it.[2]



[1] *Bukhârî* (2451).

[2] *Bukhârî* (223).



His Good Manners

First: How He ﷺ Encouraged Others to Develop Good Manners

During Friday sermons, religious speeches, and study circles one often hears the statement, "Countless are the number of people that entered into the fold of Islam because of the noble manners of the Prophet ﷺ." Or in other words, a great many people became Muslims primarily because they were impressed by the Prophet's good manners. Such a statement is, to be sure, very true. But the question remains, what is meant by the words "good manners"? One thing is for certain: good manners, in Islam, do not refer to the proper etiquette of using knives and forks at the dinner table. That being said, a number of small etiquettes and proper behaviors are correctly identified as being individual examples of good manners.

Therefore, when a child is polite and respectful towards his elders, when one is humble and kind towards the poor and needy, when one gives others the respect they deserve, when one does not speak out of turn, one is demonstating good manners. And the list goes on endlessly.

Therefore, we can correctly conclude that good manners refer, not to a few simple etiquettes, but to a group of noble characteristics and praiseworthy actions, such as the following: Generosity, forbearance, forgiveness, leniency, chastity, fairness, gentleness, humbleness, justness, mercy, kindness, and bravery. Manners, therefore, are a number of components that come together to form a person's character.

On numerous occasions throughout his life, the Prophet ﷺ stressed the importance of having good manners. The following consists of a number of reasons why Muslims should strive to adopt good manners, both in speech and in deed:

1) A principal goal in the life of every Muslim is to have strong Faith - or in other words, strong *Imân*. That being the case, we need to understand that various aspects of Islam are linked together. That is why, for instance, Abu Bakr ﷺ decided to fight the apostates when they refused to pay Zakât. Abu Bakr ﷺ did not see their refusal as a minor infraction; rather, he correctly understood that Zakât is not an Islamic teaching that is unrelated to other Islamic teachings. To the contrary, it is closely linked to all of the other pillars of Islam. Therefore, refusing to pay Zakât is similar to refusing to pray or to fast. Similarly, other aspects of Islam are linked to each other. And so in that light, strong Faith (*Imân*) is indelibly linked to good manners. The two have a causal relationship: The better one's manners, the stronger one's Faith. That is because the Prophet ﷺ said,

«أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا»

"The believers that will have the most complete Faith (Imân) are the ones that have the best manners."[1]

2) As Muslims, we all love the Prophet ﷺ, and on the Day of Resurrection, we will all want to be as near to him as possible. But in order to be near to him in the Hereafter, we need to work hard and prove our worthiness in this world. One of the things we need to work hard on is improving our manners, for if we do so, we will, Allâh willing, be near the Prophet ﷺ on that most difficult of days - the Day of Resurrection. The Prophet ﷺ said,

«إِنَّ مِنْ أَحَبِّكُمْ إِلَيَّ وَأَقْرَبِكُمْ مِنِّي مَجْلِسًا يَوْمَ الْقِيَامَةِ أَحَاسِنَكُمْ أَخْلَاقًا»

"Verily, among the most beloved of you to me, and the ones that will be seated nearest to me on the Day of Resurrection, are those among you that have the best manners."[2]

3) For disbelievers, this life is a competition of sorts, a competition to see who can acquire the most wealth, who can enjoy the best lifestyle, and who can achieve the most power. The believer recognizes these worldly accomplishments as being fleeting, temporary, and destined for a quick end. Nonetheless, for the believer this life is also a competition, but for him it is a competition to see who can please Allâh the most, to see who can achieve the greatest rewards for the Hereafter. Every competition requires skills and talents, and perhaps the greatest skill that a believer must

[1] *At-Tirmidhî* (3/437) (1162) and *Abu Dâwûd* (4/220). And in *Sahîh At-Tirmidhî* (1/340), Al-Albânî ruled that this *Hadîth* is *Hasan* (acceptable).

[2] *At-Tirmidhî* (3/370) (2019); and in *Sahîh Sunan At-Tirmidhî*, Al-Albânî declared the authenticity of this *Hadîth*.

possess in order to outdo other believers is that of having good manners. For the Prophet ﷺ said,

«إِنَّ مِنْ خَيْرِكُمْ أَحْسَنَكُمْ خُلُقًا»

''Verily, among the best of you are those of you that possess the best manners.''[1]

4) The goal of every nation should be to prosper and survive. Historically, survival has been an unattainable goal for most nations. If, while perusing a history book, one of us were to read about the rise of a country, we can be certain that a few pages later we would be reading about its downfall. Recently, many books have been written about the causes that bring about the fall of nations; and the themes that authors repeatedly discuss in such books are corruption, decadence, and evil manners on a widespread scale. An Arab poet once wrote, A nation's life-support is its manners, if its manners go, it goes with them. "On the Day of Resurrection, each one of us will wish that his scale of good deeds will be heavy; and each one of us will want to be high in ranking among the believers.''

«مَا شَيْءٌ أَثْقَلَ فِي مِيزَانِ الْمُؤْمِنِ يَوْمَ الْقِيَامَةِ مِنْ خُلُقٍ حَسَنٍ»

''On the Day of Resurrection, nothing is heavier in the scale of the believer than good manners.''

And, with Allâh's permission, we can achieve both of these goals if we improve the quality of our manners. The Prophet ﷺ said,

«إِنَّ الْمُؤْمِنَ لَيُدْرِكُ بِحُسْنِ خُلُقِهِ دَرَجَةَ الصَّائِمِ الْقَائِمِ»

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[1] *Bukhârî* (10/452) (6029) and *Muslim* (4/1810) (2321).

''Verily, through his good manners the believer reaches the level of someone who (constantly) fasts and stands (up late in the night to pray).''[1]

And in another *Hadîth*, he ﷺ said,

«أَرْبَعٌ إِذَا كُنَّ فِيكَ فَمَا عَلَيْكَ مَا فَاتَكَ مِنَ الدُّنْيَا: حِفْظُ أَمَانَةٍ، وَصِدْقُ حَدِيثٍ، وَحُسْنُ خَلِيقَةٍ، وَعِفَّةٌ فِي طُعْمَةٍ»

''If you have four things in you, so don't warry about what lost the worldly things from you. Protection of Amanah (honesty trust etc.) truth in speech, good morals and avoiding from anlawful foods.''[2]

5) The Prophet ﷺ advised Muslims in general, and Muslim preachers in particular, to have good manners in their dealings with people. When the Prophet ﷺ sent Mu'âdh ibn Jabal ؓ to Yemen, he made him the governor and judge of that region; he further expected Mu'âdh ؓ to preach the message of Islam to those of Yemen's inhabitants that had not yet become Muslims. And one of the things the Prophet ﷺ said to Mu'âdh ؓ before he left was,

«.. وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ»

"And show good manners in your dealings with people.''[3]

6) In one verse of the Qur'ân, Allâh exhorted His Prophet ﷺ to show good manners; in another, He ﷻ praised the Prophet ﷺ for having good manners; in a *Hadîth*, the Messenger of Allâh

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[1] *Abu Dâwûd* (3/253) (4799) and *At-Tirmidhî* (4/362) (2002). And in *Sahîh Abu Dâwûd* (3/911), Al-Albânî declared the authenticity of this *Hadîth*.

[2] *Abu Dâwûd* (4/252) (4798). And in *Sahîh Abu Dâwûd*, Al-Albânî declared the authenticity of this *Hadîth*.

[3] *At-Tirmidhî* (4/355) (2389); and in *Sahîh Sunan At-Tirmidhî* (2/192), Al-Albânî declared the authenticity of this *Hadîth*.

ﷺ stated that he was sent only to complete good manners in himself and in others - to be sure, all of these examples attest to the importance of good manners in Islam. In chapter, *Al-'Arâf*, Allâh said:

﴿خُذِ ٱلْعَفْوَ وَأْمُرْ بِٱلْعُرْفِ وَأَعْرِضْ عَنِ ٱلْجَٰهِلِينَ﴾

"Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them)." (Qur'ân 7:199)

In chapter *Al-Qalam*, He ﷻ said:

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾

"And verily, you (O Muhammad) are on an exalted standard of character." (Qur'ân 68: 4)

In a *Hadîth* the Prophet ﷺ said,

«إِنَّمَا بُعِثْتُ لِأُتَمِّمَ مَكَارِمَ الأَخْلَاقِ»

"Verily, I have been sent only to complete good manners [in myself and in others]."[1]

And upon being asked about the character of the Prophet ﷺ, 'Aaisha ؓ replied,

«. . فَإِنَّ خُلُقَ نَبِيِّكُمْ ﷺ كَانَ القُرْآنَ»

"Verily, the character of your Prophet ﷺ was, simply put, the Qur'ân."[2]

[1] *Al-Baihaqî* in *Sunan Al-Kubra* (10/192) (and the above-mentioned wording is from his narration of the *Hadîth*); *Musnad Ahmad* (2/381); and Al-Hâkim, who ruled that this *Hadîth* is authentic. Adh-Dhahabî concurred with Al-Hâkim's ruling on this *Hadîth* (2/613). Refer to *Al-Ahâdîth As-Sahîhah*, by *Al-Albânî* (1/75) (45).

[2] *Muslim* (1/513) (746).

7) Good manners results in a greater number of people appreciating and entering into the fold of Islam. This principle has been tried and tested throughout the centuries. Entire nations - Indonesia being often mentioned in this regard - have entered into the fold of Islam because they became impressed by the good manners and just dealings of Muslim preachers, soldiers, and even businessmen.

   If one were to study the biography of the Prophet ﷺ, one would find numerous examples of people becoming Muslims because they became impressed with Prophet's noble character and good manners. One convert described to the Prophet ﷺ the effect his character had on him: "By Allâh, throughout the entire earth, no face was more despised by me than your face; and yet now your face has become the most beloved of faces to me." A Bedouin, having been chastised by others but treated gently by the Prophet ﷺ, said, "O Allâh, have mercy on me and on Muhammad, and do not have mercy on anyone other than us." The Prophet ﷺ then pointed out that it was wrong of him to limit Allâh's mercy to just two people, since Allâh's mercy is vast and encompasses all things. The Prophet ﷺ said, "Verily, you have made narrow that which is wide and vast."[1]

   Another man who had recently entered into the fold of Islam said, "May my father and mother be sacrificed for him; neither before nor after his time have I met anyone who teaches better than him. By Allâh, he neither cursed me, nor hit me, nor frowned at me."[2]

   And yet another man who had only recently converted returned to his people and said, "O my people, embrace Islam, for Muhammad gives like one who has no fear of poverty."[3] And

[1] *Bukhârî* (601).
[2] *Muslim* (537).
[3] *Muslim* (2312).

a man who had been among the most bitter foes of Prophet ﷺ gave this testimony: "By Allâh, the Messenger of Allâh ﷺ gave me a great deal, and that at a time when he was the most despised of people to me. He then continued to give me more and more until he became the most beloved of people to me."[1] And yet another man, having been forgiven by the Prophet ﷺ for his crimes, returned to his people and said, "I have come to you from the best of people." He then preached the message of Islam to his people, and as a result, a great many of them became Muslims.

8) In his Prayers, the Prophet ﷺ would ask for the best from this world and the Hereafter. Therefore, if he asked for a particular thing, it behooves us to ask for that very same thing. One of the things the Prophet ﷺ frequently asked for was for Allâh to guide him to have good manners. In fact, he ﷺ would start his late-night voluntary Prayers with the supplication,

«وَاهْدِنِي لِأَحْسَنِ الأَخْلَاقِ، لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ. .»

"And guide me to the best of manners, for none save You guides [people] to the best of manners."[2]

And he ﷺ would also say,

«اللَّهُمَّ كَمَا أَحْسَنْتَ خَلْقِي فَحَسِّنْ خُلُقِي»

"O Allâh, just as You have fashioned me physically upon a good form, help me make better my manners."[3]

9) By improving our manners, we become better liked by others; in fact, good manners are known to have the effect of turning

[1] *Muslim* (2313).

[2] *Muslim* (1/534) (770).

[3] *Al-Baihaqî* and *Ahmad* (6/68); and in *Al-Irwâ Al-Ghaleel* (1/113) (74), Al-Albânî declared the authenticity of this *Hadîth*.

enemies into friends. Therefore, good manners are indispensable tools for Muslims - particularly for Muslims who fulfill their duty of spreading the message of Islam to others. A Muslim who propagates the message of Islam wields his influence not with money or promises of favors, but with a smiling face and good manners.

10) If a Muslim tries to propagate the message of Islam to others but does not have good manners, he will only succeed in turning people away from the truth. No matter how much knowledge and experience he has, people will not benefit from him. This is because people inherently reject what they hear from a person who is arrogant, overbearing, disparaging, and rude in his dealings with others - even if everything he says is the absolute, one-hundred percent truth. And that is why Allâh said to His Noble Prophet ﷺ:

﴿فَبِمَا رَحْمَةٍ مِّنَ ٱللَّهِ لِنتَ لَهُمْ ۖ وَلَوْ كُنتَ فَظًّا غَلِيظَ ٱلْقَلْبِ لَٱنفَضُّوا۟ مِنْ حَوْلِكَ ۖ فَٱعْفُ عَنْهُمْ وَٱسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِى ٱلْأَمْرِ ۖ﴾

"And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allâh's) Forgiveness for them; and consult them in the affairs." (Qur'ân 3:159)

In another Verse, He ﷻ said:

﴿وَٱخْفِضْ جَنَاحَكَ لِمَنِ ٱتَّبَعَكَ مِنَ ٱلْمُؤْمِنِينَ﴾

"And be kind and humble to the believers who follow you." (Qur'ân 26:215)

In another Verse, He ﷻ said:

﴿لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِٱلْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ﴾

''Verily, there has come unto you a Messenger (Muhammad) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad) is anxious over you (to be rightly guided, to repent to Allâh, and beg Him to pardon and forgive your sins, in order that you may enter Paradise and be saved from the punishment of the Hellfire), for the believers (he is) full of pity, kind and merciful.'' (Qur'ân 9:128)

Elsewhere in the Qur'ân, Allâh ﷻ said:

﴿لَقَدْ مَنَّ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ ...﴾

''Indeed Allâh conferred a great favour on the believers when He sent among them a Messenger (Muhammad) from among themselves, reciting unto them His Verses (the Qur'ân), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur'ân) and Al-Hikmah (the wisdom and the Sunnah of the Prophet ﷺ i.e. his legal ways, statements, acts of worship, etc.).'' (Qur'ân 3:164)

﴿وَمَآ أَرْسَلْنَٰكَ إِلَّا رَحْمَةً لِّلْعَٰلَمِينَ﴾

''And We have sent you (O Muhammad) not but as a mercy for the 'Alamîn (mankind, jinns and all that exists).'' (Qur'ân 21:107)

﴿مُّحَمَّدٌ رَّسُولُ ٱللَّهِ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ﴾

''Muhammad is the Messenger of Allâh, and those who are with

him are severe against disbelievers, and merciful among themselves." (Qur'ân 48:29)

﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ إِنَّآ أَرۡسَلۡنَٰكَ شَٰهِدٗا وَمُبَشِّرٗا وَنَذِيرٗا ٤٥ وَدَاعِيًا إِلَى ٱللَّهِ بِإِذۡنِهِۦ وَسِرَاجٗا مُّنِيرٗا ٤٦ وَبَشِّرِ ٱلۡمُؤۡمِنِينَ بِأَنَّ لَهُم مِّنَ ٱللَّهِ فَضۡلٗا كَبِيرٗا﴾

"O Prophet (Muhammad ﷺ)! Verily, We have sent you as a witness, a bearer of glad tidings, a warner, - one who invites to Allâh [Islamic Monotheism, i.e. to worship none but Allâh (Alone)] by His Leave and as a lamp spreading light (through your instructions from the Qur'ân and the Sunnah - the legal ways of the Prophet ﷺ). And announce to the believers (in the Oneness of Allâh and in His Messenger Muhammad) the glad tidings, that they will have from Allâh a great bounty." (Qur'ân 33:45-47)

It try befits us to try to imitate the Prophet's good manners to the best of our ability, just as it behooves us to follow his example in every aspect of his life. Allâh ﷻ said:

﴿لَّقَدۡ كَانَ لَكُمۡ فِي رَسُولِ ٱللَّهِ أُسۡوَةٌ حَسَنَةٞ لِّمَن كَانَ يَرۡجُواْ ٱللَّهَ وَٱلۡيَوۡمَ ٱلۡأٓخِرَ وَذَكَرَ ٱللَّهَ كَثِيرٗا﴾

"Indeed in the Messenger of Allâh (Muhammad) you have a good example to follow for him who hopes in (the Meeting with) Allâh and the Last Day and remembers Allâh much." (Qur'ân 33:21)

11) Vis-a-vis our relationship with the teachings of Islam, we must pass through three stages, and we may not skip to an advanced stage before we master the one that comes before it. The stages are, in order: Seeking out knowledge, applying what we learn, and teaching what we learn to others. As is made clear in the following verse, we may not skip to stage three before we apply stage two:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ۝٢ كَبُرَ مَقْتًا عِندَ ٱللَّهِ أَن تَقُولُوا۟ مَا لَا تَفْعَلُونَ﴾

''O you who believe! Why do you say that which you do not do? Most hateful it is with Allâh that you say that which you do not do.'' (Qur'ân 61:2,3)

As for the first stage, that of seeking out knowledge, it is the very first thing that Allâh has commanded us to aquire:

﴿فَٱعْلَمْ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱللَّهُ وَٱسْتَغْفِرْ لِذَنۢبِكَ وَلِلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ﴾

''So know (O Muhammad) that La ilaha ill-Allâh (none has the right to be worshipped but Allâh), and ask forgiveness for your sin, and also for the (sin of) believing men and believing women.'' (Qur'ân 47:19)

And in one of the most important chapters of the Qur'ân, Allâh made it clear that performing "righteous good deeds'' comes before calling "one another to the truth'':

﴿وَٱلْعَصْرِ ۝١ إِنَّ ٱلْإِنسَٰنَ لَفِى خُسْرٍ ۝٢ إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَتَوَاصَوْا۟ بِٱلْحَقِّ وَتَوَاصَوْا۟ بِٱلصَّبْرِ﴾

''By Al-'Asr (The Time). Verily! Man is in loss, except those who believe (in Islamic Monotheism) and do righteous good deeds, and recommend one another to the truth (i.e. order one another to perform all kinds of good deeds (Al-Ma'rûf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar) which Allâh has forbidden), and exhort one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His Religion of Islamic Monotheism or Jihâd, etc.).'' (Quran 103: 1-3)

Just as following the above-mentioned three stages in order applies to all of the teachings of Islam in general, it applies to good manners in particular. Sadly, some of the very people who preach Islam, and by extension good manners, to others, are found lacking these teachings themselves. If we, as Muslims, want to represent the true teachings of Islam to others, we must do so in practice and not just in speech, take on the same good manners that the Prophet ﷺ and his Companions applied in their lives. After all, it is very true that people pay more attention to what we do than to what we say.

12) The more righteous, pious, and well-mannered one is, the more lucid one's thinking becomes, and the more capable one becomes of judging between right and wrong. Especially in matters that pertain to right and wrong, to good decisions and bad decisions, the righteous, well-mannered person is, with Allâh's help, able to see through the thick foggy air of confusion and doubt, and to see things as they really are. Allâh said:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن تَتَّقُواْ ٱللَّهَ يَجۡعَل لَّكُمۡ فُرۡقَانًا﴾

"O you who believe! If you obey and fear Allâh, He will grant you Furqân (a criterion) [(to judge between right and wrong), or (Makhraj, i.e. making a way for you to get out from every difficulty)]" (Qur'ân 8:29)

13) Simply put, every intention we make, statement we utter and action we perform should be done solely for the sake of pleasing Allâh, the Possessor of Might and Majesty. Similarly, we should, in everything we do, have two other goals that are in harmony with the above-mentioned goal: The first is to be saved from the Hellfire, and the second is to successfully enter Paradise. Therefore, as with all of our other deeds, we should develop good manners in order to be saved from the Hellfire and in order to successfully enter Paradise.

The following narration underscores the importance of those two goals. The Prophet ﷺ once asked a man, "What do you say during Prayer?" The man answered, "I make *Tashâhhud* (i.e. when I am in the seated position of prayer, I say the famous *Tashâhhud* supplication, which is thus named because it contains in it the *Shahâdah*, the testimony that none has the right to be worshiped but Allâh). Then I ask Allâh for Paradise and I seek refuge with Him from the Hellfire. Lo! By Allâh! I do not know well that which you utter in a low voice, nor do I know well that which Mu'âdh ؓ utter in a low voice." Or in other words, after you and Mu'âdh ؓ recite the *Tashâhhud supplication*, I cannot hear clearly the supplications you both make; therefore, not having memorized what the both of you say, I make a simple prayer, asking Allâh to save me from the Hellfire and to admit me into Paradise. Scholars say that the man mentioned Mu'âdh ؓ either because he was a member of his tribe or because he would sometimes pray congregational prayer behind him. At any rate, the Prophet ﷺ then said, "[Not to worry, for] it is about those matters (i.e. the Hellfire and Paradise) that we in tone in low voices."[1] Or in other words, as simple as your words are, your prayer represents the gist of what we ask for in our prayers.

And we should know that, if Paradise is our ultimate aim, good manners can help us get there, for the Prophet ﷺ said,

«أَنَا زَعِيمٌ بِبَيْتٍ فِي رَبَضِ الْجَنَّةِ لِمَنْ تَرَكَ المِرَاءَ وَإِنْ كَانَ مُحِقًّا، وَبِبَيْتٍ فِي وَسَطِ الْجَنَّةِ لِمَنْ تَرَكَ الْكَذِبَ وَإِنْ كَانَ مَازِحاً، وَبِبَيْتٍ فِي أَعْلَى الْجَنَّةِ لِمَنْ حَسَّنَ خُلُقَهُ»

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[1] *Abu Dâwûd* (792), *Ahmad* (3/474), and *Ibn Mâjah* (3847). Refer to *Sahîh Ibn Mâjah* (2/328).

''I guarantee a house in the outermost parts of Paradise (but, obviously, still within Paradise itself) for the one who stops arguing even though he is in the right; a house in the middle of Paradise for one who refrains from lying, even if he is only joking; and a house in the uppermost part of Paradise for one who develops good manners.''[1]

14) Good manners rank very high among the deeds that help a Muslim in his goal of entering Paradise. When the Prophet ﷺ was asked about the deeds that most often lead to people entering Paradise, he ﷺ said,

«تَقْوَى اللهِ وَحُسْنُ الْخُلُقِ»

"Taqwallah (the fear of Allâh) and good manners."[2]

Conversely, good manners help save Muslims from the Hellfire. 'Abdullah ibn Mas'ûd ؓ said,

«أَلَا أُخْبِرُكُمْ بِمَنْ يَحْرُمُ عَلَى النَّارِ، وَبِمَنْ تَحْرُمُ عَلَيْهِ النَّارُ؟ عَلَى كُلِّ قَرِيبٍ هَيِّنٍ سَهْلٍ»

''Shall I not inform you about those upon whom the Hellfire is forbidden? It is forbidden upon every person that is near to the people, that is calm and flexible, and that is easy-going, cheerful, and forbearing.''[3]

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[1] *Abu Dâwûd* (4800). Al-Albânî ruled that this *Hadîth* is *Hasan* (acceptable) both in *Sahîh Abu Dâwûd* (3/911) and *Silsilatul-Ahâdîth As-Sahîhah* (273).

[2] *At-Tirmidhî* (4/363) (2005). Refer to Jâmai' Al-Usool (11/694). And in *Sahîh At-Tirimdhî* (2/194), Al-Albânî ruled that this *Hadîth* is *Hasan*.

[3] *At-Tirmidhî* (4/654) (2488). Refer to Jâmai' Al-Usool (11/698). And in *Sahîh At-Tirmidhî*, Al-Albânî declared the authenticity of this *Hadîth*.

Second: The Prophet's Good Manners

In the previous section, we discussed sayings in which the Prophet ﷺ exhorted Muslims to develop good manners. But what about the Prophet ﷺ himself? How were his manners? To be sure, the Prophet ﷺ had excellent, nay, the best of manners. Anything he ﷺ said about manners, he practiced himself; and anything the Qur'ân said about manners, he translated into action. In fact, when asked about the Prophet's character, 'Aaisha رضي الله عنها said, "His character, simply put, was the Qur'ân." Or in other words, the Prophet ﷺ was a walking, talking manifestation of the Qur'ân's teachings.

To do justice to the topic of the Prophet's manners, we would require many volumes of print-space. For, as I mentioned earlier, the topic of good manners is vast, encompassing a broad range of noble qualities and deeds: such as forbearance; generosity and nobility; forgiveness; gentleness and leniency; patience; determination; steadfastness; justice and fairness; truthfulness and faithfulness; selflessness and mercy; chastity and humbleness; abstemiousness and enthusiasm; bravery and trustworthiness; kindness and politeness; and sincerity.

In Madârij As-Sâlikîn, Ibn Al-Qayyim (May Allâh have mercy on him) pointed out four principal manners: "Good manners stand upon four pillars. They cannot stand except upon them: Patience, chastity, bravery, and justice. All noble manners are derived from these four."[1]



[1] *Madârij As-Sâlikîn* (2/308).



Chapter 8

His ﷺ Generosity

Generosity ranks high within the category of good manners. To fully appreciate the quality of generosity, (the reader would do well to know the ten stages of generosity:)

1) Generosity with One's Life: This, of course, is the highest level of generosity. It involves sacrificing one's life for the lives of others or for a noble cause. This kind of generosity was shown by 'Ikrimah ﵁ and a group of wounded soldiers. As they lay on the ground of a battlefield, water was brought to them. Although they were all severely wounded, each one of them preferred passing on the water to his companion, to the man next to him; in the end, they all died, without any of them having taken even a sip of the water.

2) Generosity through Authority: A leader can help others in ways that no one else can. For instance, with the wealth of his people at his disposal, he can help those of his citizens that are in need.

3) Generosity through Time: Rather than seek rest, a person can use one's extra time to generously help others.

4) Generosity through Knowledge: A knowledgeable person is generous with his knowledge when he strives to impart it to others. This is one of the highest stages of generosity, and is even better than showing generosity with one's wealth.

5) Generosity through Status: If a person is well-respected and highly-regarded in a community, he can use his influence to intercede on behalf of the weak and the helpless.

6) Generosity with physical actions: This stage involves a broad range of actions - such as helping a man put his luggage into his car, or using one's tongue to speak a kind word. All such actions are deemed acts of charity.

7) Generosity through Honor: An example of this kind of generosity is for one to forgive the person who cursed him, spoke ill of him behind his back, or slandered him in some way.

8) Generosity through Patience: This stage involves the acts of putting up with people's mistakes and restraining one's anger. This stage, like 'Generosity through knowledge,' is better than the generosity a person shows with is wealth.

9) Generosity through Good Manners: This stage involves being easy-going and cheerful and showing a smiling face. Patience in and of itself is good, but patience that is combined with good manners and kind deeds is even better.

10) Generosity through Contentment: This stage involves being generous in spirit, by being content with that which Allâh ﷻ blesses one with, and by not looking covetously at the things Allâh ﷻ has blessed others with.

In each of the preceding stages, one has a choice between doing something for oneself as against doing it for others. Acting on the latter choice is the meaning of generosity. We would do well to remember that Allâh ﷻ has guaranteed an increase [in wealth, blessings, happiness, etc.] for those who are generous, and destruction and ruin for those who hold back what Allâh ﷻ has given them.[1]

The Prophet ﷺ applied all of the afore mentioned stages of generosity. The following are just a few of examples of how the Prophet ﷺ was generous with his wealth.

Example Number One:

Anas ﷺ said, "Whenever, based on the ties of Islam, the Messenger of Allâh ﷺ was asked for something, he ﷺ would always give it. When a man once went to him, the Prophet ﷺ gave him all of the sheep that filled the open space between two mountains. When he returned to his people, he said, 'O my people, embrace Islam, for Muhammad gives like one who has no fear of poverty.'"[2]

The Prophet ﷺ gave generously in order to please Allâh ﷻ, in order to win over the hearts of others and in order to encourage others to embrace Islam. One might ask, well, didn't people take money from him based purely on worldly motives? The answer is, yes, people did initially take money simply for material gain, but then - by the grace of Allâh, and then because of the noble actions of the Prophet ﷺ - very little time went by before such people underwent a change of heart, developing a sincere attachment to and belief in Islam. They developed strong Faith, and were transformed from takers into givers, spending large quantities of their wealth on noble causes. If they initially sought material gain, only a short while passed before they began to love

[1] Refer to *Madârij As-Sâlikîn*, by Ibn Al-Qayyim (2/293-296).

[2] *Muslim* (2312).

the Prophet ﷺ more than the world and all of the world's wealth.[1]

Example Number Two:

In his Sahîh compilation, Imam Muslim related a narration that describes how, after the Conquest of Makkah, the Prophet ﷺ engaged the last remaining stronghold of the disbelievers in the region, at a place called Hunain. The early stages of the battle that ensued were difficult, but in the end, Allâh bestowed victory upon the Muslims. On that day - a day during which the Muslims gained a large quantity of war booty - the Prophet ﷺ was most generous to those members of the Quraish that had just embraced Islam or that were still uncertain as to whether or not they would become Muslims.

Here (I am speaking of) people who had shown enmity towards the Prophet ﷺ for many years and in spite of their past evils, and in spite of the fact that the Muslims did not need their help - for Islam by that time had many adherents - the Prophet ﷺ not only forgave them, but acted generously towards them as well. For example, as he was distributing the spoils of Hunain, the Prophet ﷺ gave one-hundred sheep to Safwân ibn Umayyah, one of the bitterest foes of Islam. Then during the same meeting the Prophet ﷺ gave him one-hundred more sheep; and then he ﷺ gave him yet another one-hundred sheep. At the time, Safwân was a polytheist, but he was so moved by the Prophet's generosity that he embraced Islam. He رضي الله عنه later said, "By Allâh, the Messenger of Allâh ﷺ gave me a great deal, and at that time he was the most despised of people to me. He then continued to give me more and more until he became the most beloved of people to me."[2]

Anas رضي الله عنه said, "If all a man wanted was worldly benefit (which is what prompted him to accept generous gifts from the Prophet ﷺ),

[1] Refer to *Sharh An-Nawawî* (15/72).

[2] *Muslim* (2313).

then no sooner did he embrace Islam that Islam became more beloved to him than the earth and all that is upon it."[1] Here, Anas ﷺ pointed out a very interesting phenomenon: During the Prophet's lifetime, some people embraced Islam after being on the receiving end of the Prophet's generosity. Initially, such people were motivated by a desire for worldly gain. But then, often in an instant, their hearts changed: they began to believe sincerely in Islam. That they became true in their Faith is not mere conjecture on my part; rather, they proved their sincerity by the great generosity they then showed for noble causes, and by the great sacrifices they then made in order to further the cause of Islam.

Some might ask the question, "Why did those people undergo such a quick change in heart?" First and foremost, the sudden change they underwent occurred because, through His Grace and Mercy, Allâh guided them to Islam. But I believe there are two secondary reasons why they so quickly transformed from money-hungry, greedy people into sincere and strong believers. The first is that the Prophet ﷺ was truly blessed; in an instant of unbiased observation one could see him for what he truly was: a great, kind, noble, and merciful Prophet ﷺ. And being on the receiving end of his generosity gave people the opportunity to forget the biases and prejudices they held against him - which in turn gave them the opportunity to see him for what he really was for the very first time. The second reason was that the Prophet ﷺ, in being so generous, and at the same time so disdainful towards wealth, opened the eyes of people to an important reality: That the standard of greatness and true nobility is not having, accumulating, or saving a great deal of wealth; rather, it is having a noble character, a generous disposition, and lofty manners.

The Prophet ﷺ would not give more to those whom he loved the best; rather, he would give to people who had weak faith, people

[1] *Muslim* (2312).

who, under the wrong circumstances, could easily leave the fold of Islam. Such people, the Prophet ﷺ felt, needed encouragement. He ﷺ said,

«إِنِّي لَأُعْطِي الرَّجُلَ، وَغَيرُهُ أَحَبُّ إِلَيَّ مِنْهُ، خَشْيَةَ أَنْ يُكَبَّ فِي النَّارِ عَلَى وَجْهِهِ»

"Verily, I give a man, while I love others more than I do him, fearing that he will be thrown into the Hellfire on his face."[1]

«يُعْطِي رِجالًا منْ قُرَيْشٍ المِائَةَ مِنَ الإبِلِ»

"This perhaps explains why he would give 100 camels to certain men from the Quraish."[2]

and very little, if anything, to the people of the Ansâr - the native inhabitants of Al-Madînah whom he loved a great deal.

Example Number Three:

Some Muslims are harsh towards non-Muslims, thinking that, in doing so, they are following the teachings of Islam. To be sure, they are wrong. While a Muslim hates disbelief, he desires good for the disbelievers: He wants them to be guided to Islam, so that they can be saved from the Hellfire. As such, the Prophet ﷺ was kind and generous towards non-Muslims.

On one occasion, upon coming across a disbelieving woman, the Prophet ﷺ used the water she had in two canteens in order to provide drink for his Companions ﷺ. Through a miracle from Allâh, the canteens became more filled than they had been when the Prophet ﷺ began to remove water from them. After this occurred, the Prophet ﷺ said to his Companions ﷺ, "Gather

[1] *Bukhârî* (1478) and *Muslim* (1059).

[2] *Bukhârî* (6/249) (3143-3349).

[food] for her.'' The Companions ﷺ gathered dates, flour, and grains. Once they had gathered a large quantity of those food items, they placed it all in a garment and then loaded it all onto her camel. The Prophet ﷺ then said to her, "Go and use this food to feed your relatives. You indeed know, by Allâh, that we have not caused your supply of water to decrease at all; rather, it was Allâh Who provided us with drink.''

Upon returning to her homeland, the woman said to her people, "I have met someone who is more skilled in magic than all other people; either that or he is a Prophet ﷺ, as they claim.'' Through her, Allâh guided her township: First, she embraced Islam, and then her people did the same.[1]

According to one account, when the woman returned to her people, they did not embrace Islam immediately. Instead, they went through a period during which they witnessed units of Muslim soldiers attacking neighboring townships; oddly, they did not attack the township in which the woman lived. Then one day the woman said to her people, "I think they are abstaining from attacking you on purpose.'' Or in other words, I think that because of me, or to honor the good encounter I had with them, they are leaving us all alone, and attacking others instead. She then went on to say, "So will you not embrace Islam?'' They obeyed her, and all at once they entered into the fold of Islam.[2]

Two things that helped convince the woman that she should embrace Islam:

First, she was amazed by the miracle she witnessed: Even though the Prophet ﷺ withdrew a great quantity of water from her canteens, they remained full, as if he had never touched them, or as if he had actually added water to them. That occurrence was

[1] *Bukhârî* (6/580) (3571) and *Muslim* (1/476) (682).

[2] *Bukhârî* (1/448) (344).

one of many miracles that proved the truthfulness of the Prophet's message. And second, she was overwhelmed by the generosity of the Prophet ﷺ. They both did not share the same faith; they were not from the same tribe; in fact, they had almost nothing in common. And yet he ﷺ generously helped her, giving her a large quantity of food.

The examples I mentioned in this section are merely drops from the ocean of generosity the Prophet ﷺ showed throughout his life. In this regard, as in relation to every aspect of his life, we are in dire need of following the noble example and the true guidance of the Prophet ﷺ. And it is from Allâh that we ask for help in this matter, as in all other matters.





The Prophet's Justice

In all of his dealings, judgments, and legal rulings, the Prophet ﷺ was perfectly just and fair. But he ﷺ felt that that was not enough, for he knew, one day, he would be leaving this Nation in the hands of other men. He ﷺ therefore deemed it important that, just as justice prevailed during his lifetime, just laws must also be applied among the Muslims of ensuing generations. Therefore, in various *Ahâdîth*, the Prophet ﷺ stressed the importance of being just and fair. For instance, he ﷺ said:

«سَبْعَةٌ يُظِلُّهُمُ اللهُ في ظِلِّهِ يَومَ لا ظِلَّ إلَّا ظِلُّهُ: الإمامُ العادِلُ؛ وشابٌّ نَشَأ في عِبادَةِ الله..»

"Seven will Allâh provide shade for in His shade, on a Day during which there will be no shade save His shade: A just ruler, a young person who grows up in the worship of Allâh..."[1]

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[1] *Bukhârî* (660) and *Muslim* (1031).

In another *Hadîth*, 'Abdullah ibn 'Amr ﷺ reported that the Messenger of Allâh ﷺ said,

«إِنَّ الْمُقْسِطِينَ، عِنْدَ اللهِ، عَلَىٰ مَنَابِرَ مِنْ نُورٍ، عَنْ يَمِينِ الرَّحْمَٰنِ عَزَّ وَجَلَّ، وَكِلْتَا يَدَيْهِ يَمِينٌ، الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلُوا»

"Verily, with Allâh the just ones will be on pulpits made of light; they will be to the right of the Most-Merciful One - and both His hands are right. They are the ones who are just in their rulings, among the families, and with all over which they have authority."[1]

To be sure, it is important for a leader to be just; this is obvious, since a leader is not responsible just for a single person, but rather for an entire Nation of people. Nonetheless, the quality of justice is not limited to leaders of countries, to governors, or to judges. Justice has limitless applications in all aspects of life. People must be just as leaders; they must be fair and evenhanded in their judgments; they must apply the legal rulings of Islam in a just manner; they must be just in their dealings with other people; they must be just when they try to make peace between two disputing parties; they must be just with their children and their wives; and they must even be just with their enemies.

The following are some examples that illustrate how the Prophet ﷺ was just as a leader, and just in his dealings with others.

Example Number One:

The Prophet ﷺ treated the rich and the poor equally, something that, in the beginning, did not go down well with the elite members

[1] *Muslim* (1827).

of the Quraish, who had for so long been accustomed to special treatment and special privileges. In fact, during the pre-Islamic days of ignorance, people of high-ranking in the society felt that they could wrong others with impunity. But everything changed with the advent of Islam, and perhaps no example better illustrates that change than the story of the Makhzûmî woman.

The narrator of the story, 'Aaisha ﵂, reported that the leaders of the Quraish became greatly distressed when, during the conquest of Makkah, a female member of the Makhzûmî clan was caught stealing. She belonged to the noble class of the Quraish, and she was a woman of high-standing within her clan. The leaders of the Quraish, having only recently embraced Islam, still held notions of elitism that were foreign to Islam. Thus they did not think that it was fitting for a woman of such high ranking to be punished by having her hand cut off. But that was precisely what was about to happen, since she was clearly guilty of the crime of stealing, and since what she stole was worth more than the minimum amount that was required for a thief to be punished with the severing of his hand.

None of the leaders of the Quraish dared to intercede on behalf of the Makhzhmî woman; they knew that they did not have a leg to stand on, for the woman was obviously guilty. Furthermore, after years of fighting against and persecuting Muslims, they did not now want to incite a confrontation of the Prophet ﷺ. And so they came up with a plan that at once protected them from the Prophet's anger and gave them hope regarding the fate of the Makhzûmî woman. According to their plan, they would not speak to the Prophet ﷺ directly about the matter; instead, they would send someone to intercede on their behalf, someone the Prophet ﷺ loved a great deal, and whose request was not likely to be denied by the Prophet ﷺ. That someone was Usâmah ibn Zaid ﷺ.The leaders of the Quraish said among themselves, "Who other than Usâmah ibn Zaid will dare speak to him (regarding this matter), for he is 'The Beloved One' of the Messenger of Allâh."

Reluctantly, Usâmah ﷺ agreed to intercede on behalf of the Makhzûmî woman. When he finally brought up the matter to the Prophet ﷺ, the color of the Prophet's face turned. In an angry tone, the Messenger of Allâh ﷺ said, "Are you interceding regarding one of Allâh's decreed laws (or punishments)?'' Immediately realizing the mistake he had made, Usâmah ﷺ said, "Ask forgiveness for me, O Messenger of Allâh!''

That same evening, the Messenger of Allâh ﷺ stood up to deliver a short speech to the people. He began his speech, as usual, by praising and exalting Allâh ﷻ. He then said,

«يَا أَيُّهَا النَّاسُ! إِنَّمَا أَهْلَكَ الَّذِينَ مَنْ قَبْلَكُمْ، أَنَّهُمْ كانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ، وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ الحَدَّ، وَإِنِّي وَالَّذِي نَفْسِي بِيَدِهِ لَوْ أنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا»

''O people, what destroyed the people who came before you was that, if a person of high-ranking among them stole, they would leave him (and not punish him); and if someone who was deemed weak among them stole, they would apply the divinely decreed punishment upon him. By the One Who has my soul in His Hand, were Fâtimah the daughter of Muhammad to steal, I would cut her hand off.''

He ﷺ then gave the order, and the Makhzûmî woman's hand was cut off. 'Aaisha ﷺ later said about her, "She afterwards, through reforming her character, made a good repentance. She even got married, and she would come to me (for help), and I would discuss her need for help with the Messenger of Allâh ﷺ.''[1]

Justice is the opposite of all things unjust: wrongdoing, tyranny, oppression, and transgression. Allâh ordered us to be just in our speech, in our judgments, and in our dealings. He ﷻ said:

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[1] *Bukhârî* (6786, 6788) and *Muslim* (1688). Also, refer to both *Sharh An-Nawawî* (11/186) and to *Fathul-Bârî* (12/95, 96).

﴿وَإِذَا قُلْتُمْ فَٱعْدِلُوا۟ وَلَوْ كَانَ ذَا قُرْبَىٰ﴾

''And whenever you give your word (i.e. judge between men or give evidence, etc.), say the truth even if a near relative is concerned.'' (Qur'ân 6:152)

And in another verse, He ﷻ said:

﴿وَإِذَا حَكَمْتُم بَيْنَ ٱلنَّاسِ أَن تَحْكُمُوا۟ بِٱلْعَدْلِ﴾

''and that when you judge between men, you judge with justice.'' (Qur'ân 4:58)

Without a doubt, it is incumbent upon every Muslim to be just and fair in everything he says, in every judgment he makes, and in all of his dealings - even, as the next example illustrates, in the treatment of his children.

Example Number Two:

One day, while standing on the pulpit, An-No'mân ibn Bashîr ﷺ told the story of how his father had once given him a gift. An-No'mân ﷺ said, "When my father gave me a gift, 'Umrah bint 'Atiyyah (his mother) said (to my father), 'I will not be satisfied until you make the Messenger of Allâh ﷺ a witness (over this gift).' My father then went to the Messenger of Allâh ﷺ and said, 'Verily, I have given my son a gift, but his mother, 'Umrah bint 'Atiyyah, ordered me to make you a witness over it, O Messenger of Allâh.' The Prophet ﷺ asked, 'Have you given each of your sons a similar gift?' He said, 'No.' The Prophet ﷺ said, 'Then fear Allâh, and be just and equitable in your treatment of your children.' My father then returned and took back his gift.''

According to another narration of the same story, the Prophet ﷺ said, "Do you have any sons other than him?'' An-Nu'mân's father replied, "Yes.'' The Prophet ﷺ then said, "Do not make me bear witness upon injustice.'' According to a third narration,

the Prophet ﷺ said, "I will not bear witness upon injustice." And according to yet another wording of the story, An-No'mân's father said, "Verily, I have given this servant-boy to my son as a gift." The Prophet ﷺ asked, "Have you given a similar gift to each of your sons?" An-No'mân's father replied, "No." The Prophet ﷺ then said, "Then take him back." Finally, according to Imam Muslim's narration of this story, the Prophet ﷺ said, "Do you not want your other sons to be dutiful to you, just as you want that particular son to be dutiful to you?" An-No'mân's father replied, "Yes." The Prophet ﷺ said, "Then, verily, I will not bear witness (over the giving of this gift)."[1]

This *Hadîth* highlights the importance of giving equal treatment to one's children. During a discourse, I heard our esteemed Shaikh, Imam 'Abdul-'Azîz Ibn Bâz (May Allâh have mercy on him), make this commentary on the above-mentioned story: "It is clearly prohibited to give any kind of preferential treatment to certain of one's children, to the exclusion of the rest. Preferential treatment from parents breeds enmity, hatred, and jealousy among children. Incidentally, the correct opinion is that in everyday life, just as in inheritance law, parents should give each son twice as much as they give each daughter. Also, parents should give equal treatment to both their obedient and disobedient children (by giving them similar gifts, for instance); at the same time, however, they should admonish and advise those of their children that are disobedient."[2]

Example Number Three:

'Aaisha ﷺ said, "The Messenger of Allâh ﷺ would distribute (his time, his money, etc.) fairly among his wives." And knowing that he ﷺ had done his utmost to divide his time and his wealth fairly among his wives, the Prophet ﷺ said,

[1] *Bukhârî* (2586, 2587, 2650) and *Muslim* (1623).

[2] I hear him say this during a lecture he gave on *Hadîth* number 2586 of *Sahîh* Al-*Bukhârî*.

«اللَّهُمَّ! هٰذَا قَسْمِي فِيمَا أَمْلِكُ، فَلَا تَلُمْنِي فِيمَا تَمْلِكُ وَلا أَمْلِكُ»

"O Allâh, this is how I distribute the things over which I have control (such as his time and wealth), so do not blame me regarding that over which You have control and I have no control (i.e., the feelings in my heart)."[1]

I heard our Shaikh, Ibn Bâz (May Allâh have mercy on him), explained this *Hadîth*, "The phrase 'so do not blame me regarding that over which You have control' refers to the heart, and to that which relates to the heart. For indeed, love and attraction are affairs of the heart: A husband cannot love and be attracted towards all of his wives to the same degree. That is just not possible. There are factors that contribute to the degree to which a man loves his wife - such as her Religion, her age, and (her physical appearance (the important thing is that these things, and the effect they have on a husband's heart, are not in the power of a husband to control or change.). What a husband does have control over (and what he will be held accountable for) is the amount of time he gives each wife during both the day and the night; the amount of money he spends on each wife; the way he treats each wife; and the manner in which he speaks to each wife. As for attraction and matters that pertain to his heart, he has no control (and is therefore blameless, for instance, for feeling more attracted towards one wife than towards another)."[2]

Abu Hurairah ﵁ reported that the Prophet ﷺ said:

«مَنْ كَانَتْ لَهُ امْرَأَتَانِ فَمَالَ إِلَى إِحْدَاهُمَا ، جَاءَ يَوْمَ الْقِيَامَةِ وَشِقُّهُ مَائِلٌ»

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[1] *Abu Dâwûd* (2134), *At-Tirmidhî* (1140), *An-Nasâî* (7/64), and *Ibn Mâjah* (1971). And during one of the speeches Shaikh Ibn Bâz (May Allah have mercy on him) delivered on the book *Bhuloogh Al-Murâm*, I heard him say about this *Hadîth*, "Its chain is good."

[2] This I heard the Shaikh say during a lecture he delivered on *Buloogh Al-Marâm*, on *Hadîth* number 1084.

"Whoever has two women (i.e., wives) and leans towards one of them (by favoring her over the other), will come on the Day of Resurrection, with one side of his body leaning (or falling to the ground)."[1]

This *Hadîth* proves that, regarding those things over which one has control - time, money, manner of treating her- it is forbidden to treat one's wife better than another. But as for that over which he has no control, Allâh ﷻ said:

﴿لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾

"Allâh burdens not a person beyond his scope." (Qur'ân 2:286)

﴿فَٱتَّقُوا۟ ٱللَّهَ مَا ٱسْتَطَعْتُمْ﴾

"So keep your duty to Allâh and fear Him as much as you can." (Qur'ân 64:16)

﴿وَلَن تَسْتَطِيعُوٓا۟ أَن تَعْدِلُوا۟ بَيْنَ ٱلنِّسَآءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا۟ كُلَّ ٱلْمَيْلِ فَتَذَرُوهَا كَٱلْمُعَلَّقَةِ﴾

"You will never be able to do perfect justice between wives even if it is your ardent desire, so do not incline too much to one of them (by giving her more of your time and provision) so as to leave the other hanging (i.e., neither divorced nor married)." (Qur'ân 4:129)

The above-mentioned *Hadîth* indicates that a person will be punished if he is intentionally unfair; in such cases, one of the punishments he will receive is appearing deformed - with one of his sides leaning or falling to the ground - in front of all who will be present on the Day of Resurrection.[2]

[1] *Ahmad* (2/347), *Abu Dâwûd* (2133), *At-Tirmidhî* (1141), *An-Nasâî* (7/63); and *Ibn Mâjah* (1969). And in *Sahîh Sunan Abu Dâwûd* (1/593), Al-Albânî declared the authenticity of this *Hadîth*.

[2] This too I heard during a lecture that the Shaikh delivered on the subject of the famous *Hadîth* book *Buloogh Al-Marâm*.

Also, it is from the *Sunnah* of the Prophet ﷺ that, if a person is already married, and if one then marries a virgin, he should spend seven consecutive nights with her. Upon the completion of those nights, he should return to his normal routine, whereby he rotates nights between his wives. Anas ﷺ said,

«مِنَ السُّنَّةِ إِذَا تَزَوَّجَ الرَّجُلُ البِكْرَ عَلى الثَّيِّبِ أَقامَ عِنْدَها سَبْعًا ثُمَّ قَسَمَ، وإِذَا تَزَوَّجَ الثَّيِّبَ أقامَ عِنْدَها ثَلاثًا ثُمَّ قَسَمَ»

''It is from the Sunnah that if a man marries a virgin while already having a wife who is not a virgin , he should spend seven nights with the former , and then begin to rotate (between his wives) . And if he marries a woman who is not a virgin (while already being married to one or more wives) , then he should spend three nights with her , after which he should rotate (nights between his wives) .''[1]

Umm Salamah ﷺ was married to Abu Salamah ﷺ, and when he died, Allâh provided her with even a better husband - none other than the Messenger of Allâh ﷺ. She related that, when the Prophet ﷺ married her, he spent three consecutive nights with her, after which he ﷺ resumed his rotation with his other wives. This was based on the above Islamic ruling. And yet the Prophet ﷺ wanted to honor Umm Salamah ﷺ, which is why he ﷺ said to her, "You are certainly not a disgrace to your family, in other words, I am giving you only three nights not because you are a disgrace to your family, and not because I do not desire you, for you are indeed honorable, and I do desire you; I am giving you only three nights simply because that is the Islamic legal ruling regarding your situation. He ﷺ went on to say,

«إِنَّهُ لَيْسَ بِكِ عَلَىٰ أَهْلِكِ هَوَانٌ، إِنْ شِئْتِ سَبَّعْتُ لَكِ، وَإِنْ سَبَّعْتُ لَكِ سَبَّعْتُ لِنِسَائِي»

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[1] *Bukhârî* (5214) and *Muslim* (1461), and the above-mentioned wording is from *Bukhârî*'s narration of the *Hadîth*.

> *"If you want, I will give you seven nights. But if I give you seven nights, I will have to give the rest of my wives seven nights."*[1]

Saudah bint Zam'ah ﵂ donated her day to 'Aaisha ﵂; therefore, while each of the other Prophet's wives got one day in his rotation, 'Aaisha ﵂ got two: one that was her own, and one that was donated to her by Saudah ﵂, who therefore did not spend any more nights with the Prophet ﷺ.

'Aaisha ﵂ said, "In terms of the time he would spend with us, the Messenger of Allâh ﷺ would not give preferential treatment to any of us. Few were the days that he would not visit all of us. He would come near each of his wives (in order to spend a little time with them, to ask how they were doing, and so on), without engaging in sexual intercourse with any of them, until he reached the one whose day it was on his rotation; and he would then spend the night with her. When Saudah bint Zam'ah ﵂ became old and became afraid that the Messenger of Allâh ﷺ would divorce her, she said, 'O Messenger of Allâh, I give my day to 'Aaisha ﵂.' And the Messenger of Allâh ﷺ accepted that from her."[2] 'Aaisha ﵂ then said that it was regarding that situation and other similar situations that Allâh ﷻ revealed the verse:

﴿وَإِنِ ٱمْرَأَةٌ خَافَتْ مِنۢ بَعْلِهَا نُشُوزًا﴾

> *"And if a woman fears cruelty or desertion on her husband's part,."* (Qur'ân 4:128)

I heard our esteemed Shaikh Ibn Bâz (may Allâh have mercy on him) say, "The Prophet ﷺ married Saudah ﵂ after Khadîjah ﵂ but before 'Aaisha ﵂. Saudah ﵂ lived many years with the Prophet ﷺ, and when she became old, she feared that he ﷺ would divorce her. That is why she said, 'O Messenger of Allâh, I

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[1] *Muslim* (1460).

[2] *Bukhârî* (5212) and *Muslim* 1413).

give my day to 'Aaisha ﷺ.' Abu Dâwûd related this *Hadîth*, and the chain of his narration is good. This *Hadîth* proves that there is no harm in a woman giving up her day (in her husband's rotation of days with his wives) to one of her co-wives. She may do so as long as the husband is satisfied with the new arrangement. The beneficiary of her gift then gets two days (in her husband's rotation), while each other wife gets one day.''[1]

Following *'Asr*, the late afternoon prayers, there was a period of the Prophet's time that was shared among all of his wives. We know this based on the above-mentioned *Hadîth*, in which 'Aaisha ﷺ said, "He would come near each of his wives (in order to spend a little time with them, to ask how they were doing, and so on), without engaging in sexual intercourse with any of them, until he reached the one whose day it was on his rotation.'' I heard Shaikh Ibn Bâz (May Allâh have mercy on him) say about this *Hadîth*, "This highlights the good and kind manner in which he ﷺ dealt with his wives. Indeed, no man has ever been better to his family than the Prophet ﷺ was to his: He would visit them all in the late afternoon, asking them how they were doing and whether or not they needed anything. During such visits, he would not engage in sexual intercourse with his wives - at lease not for the most part, for, as the *Hadîth* of Anas ﷺ indicates, on occasion he might have had sexual intercourse with all of them, and then he would take a single bath afterwards. Based on both 'Aaisha's *Hadîth* and Anas's *Hadîth*, we can conclude that, for the most part, the Prophet ﷺ would not have sex with his wives during his late afternoon visits to them; and yet on occasion, he might have done so, as is made clear by the *Hadîth* of Anas ﷺ.''[2]

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[1] *Abu Dâwûd* (2135). In *Sahîh Abu Dâwûd* (1/594), Al-Albânî said that this *Hadîth* is ''*Hasan Sahîh*.'' (To state this in an oversimplified manner: This *Hadîth* is somewhere between acceptable and authentic.) The main sources that mention how Saudah ﷺ gave her day to 'Aaisha ﷺ are *Sahîh Muslim* (1463) and *Sahîh* Al-*Bukhârî* (5212).

[2] I heard him say this while he was delivering a lecture on *Hadîth* number 1089 of *Buloogh Al-Marâm*.

Anas's *Hadîth*, which Shaikh Ibn Bâz (May Allâh have mercy on him) referred to above, is worded thus: "The Prophet ﷺ would visit all of his women within the timeframe of a single hour (by this, he meant a period of time, and not a precise 60-minute hour), and he would do so either during the day or during the night. In total, there were eleven of them." This *Hadîth* indicates that the Prophet ﷺ would have intercourse with all of his wives, one after another only with a brief period of rest in between. This sounded strange to the narrator who heard the *Hadîth* from Anas ﷺ, and so he asked, "And was he able to do that (i.e. was he able to have intercourse so many times in so brief a period of time)?" Anas ﷺ said, "We used to say among ourselves that the Prophet ﷺ (when it came to having marital relationship) was given the strength of thirty men." In another narration, (one that was related from Sa'eed from Qatâdah from Anas ﷺ), Anas ﷺ said, "Nine women (wives)."[1] So in one narration, he ﷺ said eleven women, and in another he said nine. Explaining this apparent contradiction, Al-Hâfidh Ibn Hajr (May Allâh have mercy on him) said that, in counting eleven wives, Anas ﷺ added to the Prophet's nine wives his two female servants: Mâriyah ﷺ and Raihânah ﷺ. That is because they all - the Prophet ﷺ's wives and female servants - were his 'women.'[2] At any rate, Anas's *Hadîth* proves that, if a man has two or more wives, he may have intercourse with them during the late-afternoon, a period during which his time is generally shared among all of them.

Anas ﷺ said, "The Prophet ﷺ had nine wives, and when he would divide his time between them, he would not return to the woman who was first on his rotation (or schedule) until nine days had passed. And each night, they would all gather in the house of

[1] I heard the Shaikh say this during a lecture he gave on *Buloogh Al-Marâm*, *Hadîth* number: 1089.

[2] *Bukhârî* (268, 284, 5068, 5215).

the woman with whom he was to spend the night."[1] Regarding the nightly gathering of the Prophet's wives that is mentioned in this narration, our Shaikh, Ibn Bâz (May Allâh have mercy on him), said, "This is in addition to the visits he would make to each one of them every day, late in the afternoon. Their late-night meetings helped them to get to know one another, and helped remove barriers (of jealousy and mistrust)."[2]

The Prophet ﷺ treated his wives equally in every way possible. Even when he would embark upon a journey, he would not take along with him the wife he loved the most; rather, he drew lots between them, and, as 'Aaisha ﷺ mentioned in a narration, the wife whose lot was drawn would be chosen to accompany him on his journey.[3]

Perhaps no story better encapsulates the Prophet's patience and fairness in dealing with his wives than the following account, which was related by Anas ﷺ. One day, while the Prophet ﷺ was with one of his wives, another of his wives sent him a tray of food, and it was brought to him in the hands of a servant. In a fit of anger and jealousy, the wife he was with, struck the hand of the servant causing the tray to fall to the ground and split into pieces. The Prophet ﷺ did not become angry; he did not yell or, for that matter, frown at his wife. He understood that among co-wives there naturally exists a degree of mutual competition and jealousy, and when one wife becomes overwhelmed by a fit of jealousy, she, in her blind rage, cannot distinguish between right and wrong. Therefore, the Prophet ﷺ calmly picked up the broken pieces of the tray, after which he began to pick up the scattered pieces of food from the floor. And to the others that were present, he ﷺ said, "Your mother has become jealous." He

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[1] *Fathul-Bârî (1/389)*.

[2] I heard the Shaikh say this during a lecture he delivered on *Buloogh Al-Marâm*, *Hadîth* number 1089.

[3] *Muslim* (1462).

referred to her as "your mother'' because each of his wives is, in Islam, deemed a mother to all believers. The Prophet ﷺ asked the servant to stay until an unbroken tray was brought from the house he was in - the house of the wife who broke the tray. Then he sent that tray to the wife who had sent the food - the wife whose tray had been broken. And he kept the broken tray in the house of the wife that caused it to break - as a means of punishing her for her rash behavior.[1]

All of the above-mentioned narrations point to the greatness of the Prophet ﷺ, to his gentleness, to his just and fair dealings with his wives, and to the lengths he would go to in order to fulfill their rights. These realities should be fore most in the mind of any man who plans to marry more than one wife - lest he arrives on the Day of Resurrection, with one side of his body falling to the ground.[2]



[1] *Bukhârî* (2593) and *Muslim* (2770).

[2] *Bukhârî* (5225, 2481).



His Humbleness

As a Muslim, you become humble when you abjure such negative qualities as pride, arrogance, and haughtiness; when you recognize your place in the universe and give up delusions of grandeur; and when you avoid giving any indication to people that you are superior to them. Since human beings are inherently boastful and think well of themselves, humbleness is an elusive quality for many of us: If we wish to adopt it, we must struggle and act contrary to our souls' inherent inclinations; we must, if you will, swim against the current. Because humbleness is a quality that comes through effort and struggle, Allâh سبحانه وتعالى praised those of His slaves that are humble:

﴿وَعِبَادُ ٱلرَّحْمَٰنِ ٱلَّذِينَ يَمْشُونَ عَلَى ٱلْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ ٱلْجَٰهِلُونَ قَالُوا۟ سَلَٰمًا﴾

"And the slaves of the Most Beneficent (Allâh) are those who walk on the earth in humility and sedateness, and when the foolish

address them (with bad words) they reply back with mild words of gentleness." (Qur'ân 25:63)

To walk "on the earth in humility and sedateness" means to walk with dignity and with a demeanor that discharges the qualities of peace, tranquility, and decency. Therefore, in order to be humble, one must not walk with a strut, with a swagger, or in a vainglorious manner.

The very word "humbleness" suggests the idea of lowering oneself in the presence of others. And while that may literally be true, in reality one actually raises oneself above others. For whenever a Muslim acts in a humble manner, Allâh ﷻ raises him both in this world and in the Hereafter. The Prophet ﷺ said,

«مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ، وَمَا زَادَ اللهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا، [وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ اللهُ]»

"The giving of charity never causes the wealth (of the giver) to decrease. And whenever a slave (of Allâh) forgives (someone for wronging him), Allâh increases that slave in nothing save honor. And whenever one is humble for the sake of Allâh, Allâh raises him (in ranking)."[1]

It is through the quality of humbleness that Allâh ﷻ makes a Muslim loved by people. So if one is humble, Allâh ﷻ opens people's hearts towards him, causing them to love him and hold him in high esteem. That is how Allâh ﷻ raises a humble person's ranking in this world.[2] Conversely, when one is arrogant and proud, Allâh ﷻ punishes him with shame and humiliation both in this world and the Hereafter. Here, it is important to note the

[1] *Muslim* (4/2001) (2588).

[2] Refer to the famous commentary of *Sahîh Muslim*, *Sharh An-Nawawî* (16/142).

difference between sincere admiration and obsequiousness that stems from fear and worldly motives. The entourage of a dictator, for instance, do not really love him, but instead fear him and hope to gain some worldly favors from him. A practicing Islamic scholar, on the other hand, is surrounded by students who love him because of his knowledge, his humility, and his noble manners. Abu Sa'eed ﷺ reported that the Messenger of Allâh ﷺ said about Allâh ﷻ,

«الْعِزُّ إِزَارُهُ، وَالْكِبْرِيَاءُ رِدَاؤُهُ. فَمَنْ يُنَازِعُنِي عَذَّبْتُهُ»

"Honor and Might are His lower garment, and Glory is His robe. (And He ﷻ says) 'So I will punish anyone that vies with Me regarding these qualities (i.e. anyone who claims that he is mighty, glorious, deserving of praise, etc.).'"[1]

To be sure, the Prophet ﷺ was the epitome of humbleness, a fact that is made clear by the following examples:

Example Number One:

Anas ﷺ said, "The riding-camel of the Messenger of Allâh ﷺ was called Al-'Adbâ. In races, it was never beaten (but instead always came in first-place). One day, a Bedouin came with his riding-camel and made it race against Al-'Adbâ. The Bedouin's camel won the race, which came as a great shock to the Muslims. Overwhelmed and (literally) grief-stricken by the results of the race, they lamented, 'Al-Adbâ has been beaten!' The Messenger of Allâh ﷺ then said,

«إِنَّ حقًّا عَلَى اللهِ أَنْ لَا يَرْفَعَ شَيْئًا مِنَ الدُّنْيا إِلَّا وَضَعَهُ»

"Verily, it is Allâh's way that He never raises anything in this world without (sooner or later) lowering it."[2]

[1] *Muslim* (along with the commentary of An-Nawawî) (16/173) (2620).

[2] *Bukhârî* (along with Ibn Hajar's famous commentary, *Al-Fath*) (11/340) (6501).

Example Number Two:

Abu Mas'ûd ﷺ related that, one day, a man went in order to meet with and speak to the Messenger of Allâh ﷺ. The man was in complete awe of the Prophet ﷺ; in fact, he was so nervous that he was shaking. Noticing the man's nervousness, the Messenger of Allâh ﷺ put him at ease, saying to him,

«هَوِّنْ عَلَيْكَ نَفْسَكَ. فَإِنِّي لَسْتُ بِمَلِكٍ. إِنَّمَا أَنَا ابْنُ امْرَأَةٍ تَأْكُلُ الْقَدِيدَ»

"Calm down, for I am not a king. I am nothing more than the son of a woman who would eat Al-Qadîd (salted meat that has been dried in the sun; i.e. simple food)."

According to Al-Hâkim's narration of this *Hadîth*, which he related from Jarîr ibn 'Abdullah ﷺ, the Prophet ﷺ said, "of a woman who would eat Al-Qadîd in this rocky, barren land." After he mentioned this *Hadîth*, Jarîr ﷺ recited the saying of Allâh ﷻ:

﴿وَمَآ أَنتَ عَلَيْهِم بِجَبَّارٍۖ فَذَكِّرْ بِٱلْقُرْءَانِ مَن يَخَافُ وَعِيدِ﴾

"And you (O Muhammad ﷺ) are not a tyrant over them (to force them to Belief). But warn by the Qur'ân, him who fears My Threat." (Qur'ân 50: 45)

To be sure, it is our duty to follow the Prophet's example by being as humble as we can; furthermore, we must be humble not just in the presence of people we want to impress, but in our dealings with everyone - with children, with our elders, and with the ones we deal with on a daily basis, our families. When the Prophet ﷺ would pass by a group of children, he ﷺ would extend greetings of peace to them. When a slave woman needed help, the Prophet ﷺ would walk with her as far as necessary in order to do what he could to help her. He ﷺ never took revenge for a wrong that was perpetrated against his own self, and when at home, he would

serve his family. He ﷺ would mend his shoes, patch his garments, milk sheep for his family, and feed his camel. He ﷺ would eat with servants, and he ﷺ would sit in the company of the poor. He ﷺ would walk side-by-side with orphans and widows, helping them in any way that he ﷺ could. And when he ﷺ would meet a person, he ﷺ, as is the way with humble people, would initiate greetings of peace. If someone invited him for a meal, he ﷺ would accept the invitation, regardless of whether a rich man was inviting him to partake in a feast or a poor man was inviting him for a simple, humble serving of inexpensive food. He ﷺ was humble without being lowly or servile, and he was generous without being excessive or extravagant. His heart was soft and merciful towards all Muslims, and he ﷺ was easy-going and gentle in his dealings with them.[1]

Example Number Three:

Even though the Prophet ﷺ was categorically the best human being to ever walk the earth, he ﷺ was always deferential when speaking of his fellow Prophets عليهم السلام, deeming some of them to be better than him. For instance, when a man called out to the Prophet ﷺ, saying, "O best of mankind," the Prophet ﷺ replied, "That is Ibrâhîm عليه السلام."[2] And on another occasion, he ﷺ said,

«مَا يَنْبَغِي لِعَبْدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى»

"No one should say that I am better than Yûnus ibn Mattah."[3]

The Prophet ﷺ said the two above-mentioned statements because he was humble, but the fact remains that he ﷺ was truly the best of all Prophets عليهم السلام and Messengers عليهم السلام; in fact, he ﷺ is the chief of all of mankind. According to a *Hadîth* that is

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[1] Refer to *Madârij As-Sâlikîn*, by Ibn Al-Qayyim (2/328, 329).

[2] *Muslim* (1369).

[3] *Bukhârî* (4630) and *Muslim* (4/1846) (2376).

related both in Saheeh Bukhâree and Sahîh Muslim, the Prophet ﷺ said,

«أنا سَيِّدُ النَّاسِ يَوْمَ القِيامَةِ»

"I am the chief of all people on the Day of Resurrection."[1]

In another *Hadîth*, he ﷺ said, "I am the chief of the children of Adam, and the first for whom the earth will crack open (on the Day of Resurrection). I will be the first to intercede, and I will be the first to have his intercession granted (by Allâh ﷻ)."[2]

For various reasons, most leaders are inaccessible to the common people. But that was not the case for the Prophet ﷺ: Even though he was the leader of an entire nation, he never kept guards to prevent the common masses from coming to meet him.[3] He ﷺ would visit the sick and supplicate for them, and he would, upon meeting a child, gently pass his hand over his head and pray for him.[4]

The Prophet ﷺ was even humble towards people who performed menial tasks. A black woman[5] who would sweep the Masjid died one night. Not wanting to disturb the Prophet ﷺ, the Companions ﷺ buried her that very same night. The next day the Prophet ﷺ did not see her, and so he inquired about her. His Companions ﷺ said, "She died." The Prophet ﷺ said, "Should you not have informed me (about her death)." It was almost as if they didn't think she was important enough to announce her death, and so the Prophet ﷺ admonished them. He ﷺ said to them, "Direct me to her grave." They ﷺ pointed out her grave to him, and he ﷺ prayed for her. Then, still not having left the graveyard, the Prophet ﷺ said,

[1] *Bukhârî* (3340, 3361, 4712) and *Muslim* (194).
[2] *Abu Dâwûd* (4763), and Al-Albânî ruled that it is an authentic *Hadîth* (3/138).
[3] Refer to *Sahîh Bukhârî* (1823).
[4] *Bukhârî* (7210).
[5] Or a man; we will use the narration that identifies the person as a woman.

«إِنَّ هٰذِهِ الْقُبُورَ مَمْلُوءَةٌ ظُلْمَةً عَلَىٰ أَهْلِهَا ، وَإِنَّ اللهَ عَزَّ وَجَلَّ يُنَوِّرُهَا لَهُمْ بِصَلَاتِي عَلَيْهِمْ»

''Verily, these graves are filled with darkness for their dwellers. And verily, through the Prayers I make for them, Allâh, the Possessor of Might and Majesty, illuminates their graves for them.''[1]

Anas ibn Mâlik ﷺ said, "I served the Messenger of Allâh ﷺ for ten years, and he never once said to me, '*Uff* (a word denoting the slightest degree of anger or dissatisfaction).' And he never said about anything I did, 'Why did you do that?' And he never said about anything I didn't do, 'Why didn't you do that?' And of all people, the Messenger of Allâh ﷺ had the best manners.''[2]



[1] *Muslim* (956).

[2] *Bukhârî* (6038) and *At-Tirimidhî*. The above-mentioned wording is taken from *At-Tirmidhî*'s narration in *Ash-Shamâil*.



Chapter 11

A Forgiving and Forbearing Leader

When people crossed the line of decency and propriety, the Prophet ﷺ would repay their bad manners with forgiveness. In fact, he ﷺ never sought revenge against someone who insulted him personally; his anger and retribution were reserved for those who showed open enmity to Allâh ﷻ. The following are just a few examples of the Prophet's readiness to forgive those who wronged him.

Example Number One:

bn Mas'ûd ﷺ reported that, on the Day of Hunain, the Prophet ﷺ did not distribute the spoils of war among Muslims equally. Instead, he ﷺ gave most of the spoils to people who had weak Faith, hoping in the process to encourage them to become better Muslims. As for those whose Faith was strong, those who needed no encouragement, the Prophet ﷺ gave them little or nothing,[1]

[1] Refer to *Fathul-Bârî Sharh Sahîh Al-Bukhârî* (8/49).

in short, he ﷺ trusted them to their Faith, hoping that they would understand his motivation for giving some people more than others. And so he ﷺ gave Al-Aqra' ibn Hâbis ؓ 100 camels, and he ﷺ gave an equal amount to 'Uyainah ؓ; and he ﷺ similarly gave large amounts of wealth to other Arab chieftains.

After the Prophet ﷺ distributed the war booty, a man said behind his back, "By Allâh, justice was not done in this distribution (of the war booty), and Allâh's Countenance (i.e., His Pleasure) was not sought in it." The man was accusing the Prophet ﷺ of being unjust, a lie that aroused the anger of Ibn Mas'ûd ؓ, who said, "By Allâh, I will inform the Prophet ﷺ (about what you just said)." When Ibn Mas'ûd ؓ told the Prophet ﷺ about what the man had said, the Prophet ﷺ neither became angry nor vindictive; instead, he ﷺ calmly said,

«فمَنْ يَعْدِلُ إِذَا لَمْ يَعْدِلِ اللهُ وَرَسُولُهُ، رَحِمَ اللهُ مُوسَى قَدْ أُوذِيَ بِأَكْثَرَ مِنْ هَذَا فَصَبَرَ».

"And who will be just if Allâh and His Messenger will not be just! May Allâh have mercy on Moses, who was harmed with more than this, but still remained patient."[1]

Example Number Two:

Abu Sa'eed Al-Khudree ؓ reported that, while in Yemen, 'Ali ibn Abi Tâlib ؓ sent to the Messenger of Allâh ﷺ gold nuggets wrapped in leather. Upon receiving the gold, the Prophet ﷺ divided it among four men: 'Uyainah ibn Badr ؓ,[2] Aqra' ibn

[1] *Bukhârî* (along with Ibn Hajar's famous commentary, *Al-Fath*) (6/251) (3150) and *Muslim* (2/739) (1062).

[2] His full name was 'Uyainah ibn Hisn ibn Hudhaifah; refer to *Al-Fath* (8/68).

Hâbis ﷺ, Zaid ibn Al-Khail,[1] and the fourth man was either 'Alqamah[2] or 'Âmir ibn At-Tufail.

A man - whose name is not mentioned in the narration - said, "We were more deserving of this (gold) than those four." When this statement was conveyed to him, the Prophet ﷺ said,

«أَلَا تَأْمَنُونِي وَأَنَا أَمِينُ مَنْ فِي السَّمَاءِ، يَأْتِينِي خَبَرُ السَّمَاءِ صَبَاحاً وَمَسَاءً؟»

"Shall you not trust me, when I am the trusted one of the One Who is in the heavens? News from the heavens comes to me both in the morning and in the evening."

Among the Prophet's audience was a man whose eyes were deeply set in their sockets, whose cheeks protruded outwards, and whose forehead was prominent. The man had a thick, full beard; his head was shaven; and his lower garment was raised up above the ground. He stood up and said, "O Messenger of Allâh, fear Allâh!" Foolish and ignorant as he was, the man had the temerity to insinuate that the Prophet ﷺ did not fear Allâh and was not being fair in distributing the gold that 'Ali ﷺ had sent to him. Without a doubt, the man deserved to be punished; and many of the Companions ﷺ felt - and rightly so - that he deserved to be killed.

The Prophet ﷺ did not order his Companions ﷺ to kill or physically harm the man; instead, he simply said to him, "Woe

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[1] His full name was Zaid Al-Khail ibn Muhalhal; the Prophet ﷺ gave him the name, "Zaid Al-Khair," or "Zaid, the Good." Refer to *Fathul-Bârî* (8/68).

[2] His full name was 'Alqamah ibn 'Alâthah Al-'Aamirî. 'Alqamah ﷺ embraced Islam and became a good, practicing *Muslim*. During his caliphate, 'Umar ﷺ appointed 'Alqamah ﷺ as governor of Haurân. 'Alqamâ ﷺ carried out his duties as governor for a while, and then, still during his tenure, and still during 'Umar's caliphate, he ﷺ died in Haurân. Refer to *Fathul-Bârî* (8/68).

upon you! Am I not the most worthy of Earth's inhabitants to fear Allâh?" Rather than apologize or express the least bit of guilt for his rude and unacceptable behavior, the man turned his back and began to walk away. It was at that point that Khâlid ibn Al-Walîd ﷺ said, "O Messenger of Allâh! Should I not strike his neck?'' The Messenger of Allâh ﷺ replied, "No. Perhaps he prays.'' Khâlid ﷺ said, "And how many people pray, saying with their tongues that which is not in their hearts?'' The Messenger of Allâh ﷺ said, "I have not been commanded to penetrate the hearts of people or to cut open their stomachs (in order to find out what they truly feel and think).'' Then, watching the man as he walked away, the Prophet ﷺ said,

«إِنَّهُ يَخْرُجُ مِنْ ضِئْضِئِ هٰذَا قَوْمٌ يَتْلُونَ كِتابَ اللهِ رَطْبًا، لا يُجَاوِزُ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، لَئِنْ أَدْرَكْتُهُمْ لأَقْتلَنَّهُمْ قَتْلَ عَادٍ»

''Verily, from the descendents of this (man) will come a people who will recite the Book of Allâh with fresh (sweet) voices, and yet that which they recite will not go beyond their bow. They will exit from the Religion, just as an arrow exits from the target (at which it is fired). If I am alive when those people appear, I will kill them with the same intensity that the people of 'Âd were killed.''[1]

Because of his forgiving and forbearing nature, the Prophet ﷺ made it clear that he judged people based not on what they concealed, but on what they outwardly displayed. Also, we learn from this narration that the Prophet ﷺ was especially forgiving towards anyone who performed Prayer and outwardly claimed to be a Muslim.

[1] *Bukhârî* (along with Ibn Hajar's famous commentary, *Al-Fath*) (8/67) (4351) and *Muslim* (2/741) (1064).

Example Number Three:

It was in Makkah, prior to the Prophet's migration to Al-Madînah, that At-Tufail ibn 'Amr Ad-Dausî ﷺ embraced Islam. Having learned the core teachings of Islam, At-Tufail ﷺ returned to his native Daus tribe as a preacher. He began by inviting the members of his household to Islam; he ﷺ enjoyed some early success, for both his father and his wife embraced Islam. But from then on everything went downhill. He began to invite his more distant clansmen and the rest of his tribe to Islam, but they rejected his invitation.

At-Tufail ﷺ - as is reported in a narration on the authority of Abu Hurairah ﷺ - then went back to the Messenger of Allâh ﷺ and said, "Verily, the people of Daus have disobeyed and refused (to enter into the fold of Islam), so invoke Allâh's wrath upon them." The Messenger of Allâh ﷺ then turned in the direction of the Ka'bah and raised his hands. That very gesture made it clear to those around him that he was praying, and considering the circumstances, they assumed that the Prophet ﷺ was answering At-Tufail's request. As they watched the Prophet ﷺ pray, they said, "The people of Daus are surely now destroyed (by dint of the Prophet's supplications against them)." But the people were wrong, for the Prophet ﷺ was not praying against them; rather, he ﷺ was praying for them, saying,

«اللَّهُمَّ اهْدِ دَوْسًا وَائْتِ بِهِمْ، اللَّهُمَّ اهْدِ دَوْسًا وَائْتِ بِهِمْ»

"O Allâh, guide the people of Daus and bring them (to me); O Allâh, guide the people of Daus and bring them (to me)."[1]

During the days of previous nations, when people refused to embrace Islam, Prophets often supplicated to Allâh ﷻ, asking

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[1] *Bukhârî* (6/107) (2938), (8/101) (4392), and (11/196) (6397); *Muslim* (4/1957) (2524); and *Ahmad* (2/243) (448), and the above-mentioned wording is from his narration of the *Hadîth*. Refer to *Al-Bidâyah Wan-Nihâyah* (6/337) and *Seerah Ibn Hishâm* (1/407).

Him to destroy them. But that was certainly not the case with the Prophet ﷺ. He ﷺ did not invoke the destruction of his enemies, but instead prayed to Allâh ﷻ, asking Him to guide them. And as a reward for the Prophet's patience, and for his willingness to wait for positive results, Allâh ﷻ answered his prayers. When Tufail رضي الله عنه then returned to his people and, in a gentle way, invited them once again to embrace Islam, a great many of them answered his invitation. Thus the first part of the Prophet's supplication - "O Allâh, guide the people of Daus" - was answered; the second part - "and bring them [here (or to me)]" - was also answered, for while the Prophet ﷺ was in Khaibar, Tufail رضي الله عنه visited Al-Madînah, bringing along with him 80 or 90 households from the Daus tribe. Finding that the Prophet ﷺ was absent from Al-Madînah, they went to meet him in Khaibar.

Their arrival in Khaibar coincided with the Prophet's resounding military victory over Khaibar's inhabitants. And in a magnanimous gesture that showed his pleasure with the people of Daus, the Prophet ﷺ gave them shares of the war booty that was won in Khaibar, even though they didn't participate in the battle.

To be sure, the people of Daus were won over not through force or harsh words, but rather through patience, forbearance, gentleness, and kindness. Thus we see how forbearance was a key element in the Prophet's efforts to bring people into the fold of Islam.

Example Number Four:

In a narration that is recorded in both *Sahîh Bukhârî* and *Sahîh Muslim*, Jâbir ibn 'Abdullah رضي الله عنه described how he and others once accompanied the Messenger of Allâh ﷺ on a military expedition in the direction of the lands of Najd.[1] Jâbir رضي الله عنه said, "We met up with the Messenger of Allâh ﷺ in a valley that was filled with

[1] In *Bukhârî*'s narration of the *Hadîth*, the target destination of the mission was explicitly mentioned as being DhâtAr-Riqâ'; refer to *Sahîh Bukhârî* (along with Ibn Hajar's famous commentary, *Al-Fath*) (7/426) (4136).

large, thorny trees.'' It was there that the Prophet ﷺ decided to make camp and rest for a while. Since it was a hot day, the Prophet ﷺ sought shade under a tree; having chosen a tree to rest under, the Prophet ﷺ hung his sword on one of the tree's branches. Meanwhile, the other members of the army sought their own trees in the valley, in order to find proper shade in which they could rest their weary bones. Because the trees were dispersed throughout the valley rather than being gathered in clusters, the Prophet ﷺ was left all alone under his tree.

The Prophet ﷺ described what happened next:

«إِنَّ رَجُلًا أَتَانِي وَأَنَا نَائِمٌ، فَأَخَذَ السَّيْفَ فَاسْتَيْقَظْتُ وَهُوَ قَائِمٌ عَلَى رَأْسِي، فَلَمْ أَشْعُرْ إِلَّا وَالسَّيْفُ صَلْتًا فِي يَدِهِ، فَقَالَ لِي، مَنْ يَمْنَعُكَ مِنِّي؟ قَالَ: قُلْتُ: اللهُ، ثُمَّ قَالَ فِي الثَّانِيَةِ: مَنْ يَمْنَعُكَ مِنِّي؟ قَالَ: قُلْتُ: اللهُ، قَالَ: فَشَامَ السَّيْفَ، فَهَا هُوَ ذَا جَالِسٌ»

''While I was sleeping, a man came to me and took the sword (that I left hanging on one of tree's branches). I woke up just in time to see him standing over my head, with the sword unsheathed in his hand. He said to me, 'Who will protect you from me?' I said, 'Allâh.' A second time he said, 'Who will protect you from me?' I said, 'Allâh.' He then returned the sword to its sheath, and then there he was seated (before me).'''

It was Allâh ﷻ who made the man abandon his attempt to kill the Prophet ﷺ. The Prophet ﷺ then had the upper hand over the confused and distraught man, but the Prophet ﷺ decided not to harm him or punish him for his evil intentions.

To say the least, the chain of events that occurred had a profound impact on the would-be-assassin. He had had the upper hand - or at least, so it seemed - over the Prophet ﷺ; next, Allâh ﷻ protected the Prophet ﷺ from him; then Allâh ﷻ gave the Prophet ﷺ the

upper hand, so that, had he wanted to, he could have killed the man; and then finally, the Prophet ﷺ, rather than kill or even punish him, forgave him. True indeed are the words that Allâh ﷻ said to the Prophet ﷺ:

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾

"And verily, you (O Muhammad) are on an exalted standard of character." (Qur'ân 68:4)

The Prophet's "exalted standard of character" influenced the would-be-assassin to embrace Islam. He became not only guided, but also a source of guidance, for later on, Allâh ﷻ guided many people to Islam at his hands.[1]

Example Number Five:

When he ﷺ was afforded the opportunity to exact revenge against his enemy, the Prophet ﷺ would show forgiveness; when he ﷺ became angry, he ﷺ would display a forbearing attitude; and if someone wronged him, he ﷺ would not only forgive that person, but also show him kindness and generosity. Such are the ingredients of a truly great man; why then, should anyone become surprised upon learning how great crowds of people became Muslims because of the Prophet's noble character.

Consider his treatment of Zaid ibn Sa'nah, a man who was deemed among his fellow Jews a great rabbi and religious scholar.[2] One day, Zaid ibn Sa'nah went to the Messenger of Allâh ﷺ in order to demand the repayment of an outstanding loan. Zaid رضي الله عنه roughly grabbed the Prophet's shirt and robe and pulled the Prophet ﷺ towards him in a rude and highly

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[1] Refer to *Fathul-Bârî* (7/428) and to *Sharh An-Nawawî* (15/44). Both Ibn Hajar and An-Nawawî (May Allah have mercy on them) mentioned that the would-be-assassin was a Bedouin whose name was Ghaurath ibn Al-Hârith رضي الله عنه.

[2] Refer to *Hadhal-Habeeb Ya-Muhibb* (pg. 528) and to *Hidâyatul-Murshidîn* (pg. 384).

aggressive manner. Then, looking upon the Prophet ﷺ with a disparaging and angry expression, Zaid said, "O Muhammad, will you not pay me back what is rightfully mine. O sons of 'Abdul-Muttalib, you indeed delay (paying back loans)." He continued to speak roughly, and as he did so, 'Umar ﷺ looked on furiously, with his eyeballs going in circles like planets do in their orbits. When 'Umar ﷺ could not take Zaid's rude behavior any longer, he said in a threatening tone, "O enemy of Allâh, am I correctly hearing what you are saying to the Messenger of Allâh? And am I correctly seeing what you are doing (with him)? For indeed, by the One Who has sent him with the Truth, were it not for the blame that would result (from my actions), I would have struck your head with my sword." Meanwhile, with a smile on his face, the Messenger of Allâh ﷺ was calmly looking at 'Umar ﷺ; and he ﷺ then said, "O 'Umar, both he and I are more in need from you of something other than what you have said. O 'Umar, what we needed was for you to order me to pay him back in a good manner, and for you to order him to demand payment of his loan in a good manner. Go with him, O 'Umar, and pay him back what is rightfully his. And beyond that amount, give him an additional 20 Sa'a's (a single Sa'a is equivalent to four handfuls of something) of dates." This incident resulted in Zaid ibn Sa'nah embracing Islam, for his response to the above-mentioned Prophet's words was, "I bear witness that none has the right to be worshipped but Allâh, and I bear witness that Muhammad is His slave and Messenger."

As a matter of fact, Zaid ibn Sa'nah ﷺ did not mean any of the vile things he had said to the Prophet ﷺ. His intention was to test the Prophet ﷺ - to see whether he ﷺ truly was the awaited Prophet ﷺ that was mentioned in the Torah. Prior to the above-mentioned incident, Zaid ﷺ studied the Prophet ﷺ from a distance, noticing that he ﷺ possessed every characteristic that was mentioned in the Torah about the awaited Prophet. Only a few signs remained, and those Zaid ﷺ had to test in person, and in an aggressive

manner. Those signs, as Zaid ﷺ mentioned himself, were as follows: "His (i.e., the awaited Prophet's) forgiveness precedes his anger (the literal word used is ignorance; what this phrase means is that when confronted with two competing choices, that of showing forgiveness and that of showing anger, it is the former that always wins out), and the more ignorance he is faced with (by an enemy, for instance, or by a foolish person), the more forbearing he becomes.''[1]

To ascertain whether the Prophet ﷺ possessed these qualities, Zaid ﷺ tested him in the above-mentioned manner - by being mean, ignorant, and spiteful towards him. When Zaid ﷺ saw for himself that the Prophet ﷺ possessed the two said qualities, he embraced Islam. Zaid ﷺ became a good, practicing Muslim, accompanying the Prophet ﷺ in every military expedition he participated in. Zaid ﷺ even - enthusiastically, mind you, and without the least bit of hesitation - accompanied the Prophet ﷺ during the difficult and tiring Tabûk Expedition.[2]

Example Number Six:

During his ten years in Al-Madînah, the Prophet ﷺ dealt not just with external foes, but with internal enemies as well - a group of people who were appropriately called hypocrites. They outwardly embraced Islam, but inwardly they disbelieved in the Messenger of Allâh ﷺ. Through revelation, the Prophet ﷺ

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[1] Ibn Hajar mentioned this story in his book *Al-Isâbah Fee Tamyîz As-Sahâbah*, and he ascribed it to At-Tabarânî; to Abu Ash-Shaikh, in his book *Akhlâq An-Nabî* ﷺ; to Ibn Sa'ad; and to others. After he mentioned the narration for this story, Ibn Hajar said, "Its narrators are all trustworthy. Muhammad ibn As-Sarî, one of the narrators of this story, was graded as trustworthy by Ibn Mu'een. And Al-Walîd, another narrator, explicitly stated that he heard this narration [from the narrator that comes before him in the chain of the narration). (1/566). Ibn Kathîr mentioned this story in *Al-Bidâyah Wan-Nihâyah*, and he ascribed it to Abu Na'eem's famous work *Ad-Dalâil*; refer to *Al-Bidâyah Wan-Nihâyah* (2/310). And in *Majma' Az-Zawâid* (8/240), Al-Haithamî said, "At-Tabarânî related it, and its narrators are all trustworthy.''

[2] Refer to *Al-Isâbah Fee Tamyîz As-Sahâbah* (1/566).

was informed about their identities, and yet he ﷺ took no steps to punish them, for as we came across earlier in this work, the Prophet ﷺ judged people by their outward behavior, and not based on their true feelings and intentions. Also, the Prophet ﷺ did not want to create an atmosphere of suspicion among his Companions ﷺ; furthermore, he ﷺ did not want it to be said that he killed his own followers. And finally, he ﷺ hoped that, through his forbearance and good manners, at least some hypocrites might see the folly of their ways and embrace Islam sincerely. Therefore, as long as hypocrites did not go too far in their plots to harm Muslims, as long as they prayed and ostensibly performed their Religious duties, and as long as they remained a negligible influence in society, the Prophet ﷺ avoided open confrontation with them.

The most evil of the hypocrites was their leader, 'Abdullah ibn Ubai. And as evil as Ibn Ubai was, the Prophet ﷺ had reason to pity Ibn Ubai and to patiently try to win him over: For the Prophet's arrival in Al-Madînah drastically changed Ibn Ubai's life and prevented him from achieving his life-long goal, that of becoming king of Al-Madînah.

Al-Madînah - or Yathrib as it was known prior to the advent of Islam - was a city that was known for its constant wars, wars that were waged not with outsiders, but among the three factions that inhabited Al-Madînah: The Aus tribe, the Khazraj tribe, and the three Jewish tribes of Al-Madînah. Loyalties constantly changed, with the Jews siding with the Aus at times, and with the Khazraj at other times. Thus Yathrib remained in a constant state of disunity; never once did it have a central leader who ruled all of its inhabitants. But that changed prior to the advent of Islam. The people of the Aus and Khazraj agreed to appoint a single king to rule them all, and that king, they agreed, would be 'Abdullah ibn Ubai. He was an easy choice, for no one could find fault with his noble lineage.

Even while they were putting together beads to make Ibn Ubai's crown, and to thus officially crown him as king, Allâh ﷻ sent to the people of Al-Madînah the Messenger of Allâh ﷺ. The inhabitants of Al-Madînah turned away from Ibn Ubai, thus greatly diminishing his role among them; and instead, they turned to Islam and to the Messenger of Allâh ﷺ with open hearts. Now isolated and forlorn by his people, Ibn Ubai became bitter and resentful; his heart swelled with hatred for Islam, feeling that the Messenger of Allâh ﷺ had literally stolen his throne.

If Ibn Ubai was evil, he was also a realist. When he saw that the vast majority of his people embraced Islam, he realized that it was futile to fight against Islam from the outside, and so he decided to outwardly embrace Islam and fight it from within.[1] From that time onward, his single obsession in life was to do harm to the Religion of Islam - by sowing seeds of dissension among its adherents and by secretly aiding and abetting its enemies.

Ibn Ubai was different from other hypocrites. The very nature of a hypocrite is to be subtle in his attempts to inflict harm upon others; Ibn Ubai, however, was not always subtle, even though he did rely a great deal on secrecy. As such, his reputation grew as time went on, and he became widely known as the leader of Al-Madînah's hypocrites.

On various occasions, Ibn Ubai did something that made him deserving of a harsh punishment - certainly, of death itself. And yet on each of those occasions the Prophet ﷺ forgave him, as is clear from the following examples:

1) When the Prophet ﷺ arrived in Al-Madînah, he ﷺ signed a comprehensive peace treaty with the three native Jewish tribes of Al-Madînah. According to the terms of that treaty, the Jews of Al-Madînah were considered citizens of the Muslim Nation;

[1] Refer to *Seerah Ibn Hishâm* (2/216) and *Al-Bidâyah Wan-Nihâyah* (4/157).

as such, they enjoyed many rights - such as full protection from outside enemies and the freedom to practice their Religion. But along with rights came responsibilities, such as the responsibility to be loyal to the leader of the Muslim Nation, and the responsibility to fight side-by-side with Muslims against foreign attackers. Following the conclusion of the Battle of Badr, one of the three Jewish tribes of Al-Madînah, the Banu Qainuqâ' tribe, clearly violated the terms of their treaty with the Prophet ﷺ. They did so in a vile manner, one that made them deserving of death by reason of betrayal. First, they pulled off the garment of a Muslim woman in the marketplace, thus exposing her private areas. And if that was not enough, they killed the Muslim man who tried to defend her honor.[1]

After this blatant act of aggression and betrayal took place, the Prophet ﷺ marched towards the Banu Qainuqâ' district; this took place on a Saturday, halfway through the month of Shawwâl, approximately twenty months after the Prophet's migration to Al-Madînah. The Prophet ﷺ and his Companions ﵃ besieged the district for fifteen days. The people of Banu Qainuqâ' shut themselves up in their fortresses, and with the passing of every day, they became more and more terrified of the fate that was about to befall them. Finally, they surrendered, agreeing to accept the Prophet's judgment against them. In total, seven handerd soldiers from the Banu Qainuqâ' tribe were tied up, as they awaited the Prophets' judgment upon them. It was widely felt that, because of Banu Qainuqâ's blatant betrayal of their peace treaty with the Muslims, the Prophet ﷺ would order the execution of every male, adult Banu Qainuqâ' tribesman.

Fearing that eventuality, 'Abdullah ibn Ubai stood up and said, "O Muhammad, be kind to my allies," referring to the people of

[1] Refer to *Seerah Ibn Hishâm* (2/427), to *Al-Bidâyah Wan-Nihâyah* (4/4), to *Ar-Raheeq Al-Makhtoom* (pg. 228), and to Hadhal-Habeeb (pg. 246).

Banu Qainuqâ' as such because they had been his allies during the pre-Islamic days of ignorance. The Prophet ﷺ remained silent, perhaps weighing his options before he openly announced his judgment. This delay agitated Ibn Ubai, who stood in front of the Prophet ﷺ, blocking his way. Ibn Ubai repeated his request, "O Muhammad, be kind to my allies." Ibn Ubai then had the temerity to place his hands in a pocket or hole of the Prophet's armor, and to then say, "By Allâh, I will not let go of you until you show kindness to my allies, four-hundred of whom are without armor, and three-hundred of whom are donned in armor. In past days they protected me from both red-skinned and black-skinned enemies, and yet now you wish to harvest (i.e., kill) them in a single morning. By Allâh, I am indeed a person who fears calamities (i.e. I fear that a calamity will befall us and we will again be in need of becoming allied to the Banu Qainuqâ' tribe)." Hoping to effect some change in Ibn Ubai's heart, the Prophet ﷺ granted him his request - for his sake sparing the lives of Banu Qainuqâ's men. So rather than kill Banu Qainuqâ's men, the Prophet ﷺ merely expelled the entire tribe from Al-Madînah. Furthermore, the Prophet ﷺ seized much of their wealth and divided it into five parts, treating it as war booty. Shortly thereafter, the people of Banu Qainuqâ' left Al-Madînah, never to return, and settled themselves in the lands of Ash-Shâm.[1]

Despite Ibn Ubai's rude behavior and aggressive approach, the Prophet ﷺ did not punish him; to the contrary, he forgave him and even rewarded him, hoping thereby to influence him to reform his character.

2) On the Day of Uhud, a day during which a crucial battle was about to occur between the Muslims and the Quraish, 'Abdullah ibn Ubai not only deserted the battlefield, but also

[1] Refer to Zâd Al-Ma'âd (3/126) (190).

left with one-third of the Muslim army. As he and his followers were leaving Uhud and returning to Al-Madînah, 'Amr ibn Harâm ؓ - the father of Jâbir ؓ - followed them, calling out to them and exhorting them to return. He yelled out to them, "Come and fight in the way of Allâh, or at least defend (yourselves and your fellow Muslims)." Ibn Ubai and his followers replied, "Had we known that you were going to fight, we would not have left." They were obviously lying. Seeing that he could not reason with such evil men, 'Amr ؓ stopped following them, cursed them, and returned to the Muslim encampment.[1]

The Muslims suffered great losses during the battle that ensued. And yet, in spite of the fact that Ibn Ubai abandoned his Muslim brothers in a time of great need, the Prophet ﷺ did not punish him.

3) One day, the Prophet ﷺ mounted his riding animal with the intention of visiting Sa'd ibn 'Ubâdah ؓ. Along the way, he ﷺ passed by 'Abdullah ibn Ubai, who was surrounded in a gathering by his fellow clansmen. The Prophet ﷺ dismounted from his riding-animal, extended greetings of peace to the members of the gathering, and sat down for a short while. He ﷺ then proceeded to recite the Qur'ân and invite the members of the gathering to Islam. In turns, he reminded them about Allâh ﷾, warned them about the punishment of the Hereafter, and gave them glad tiding of Paradise if they obeyed Allâh ﷾. When the Prophet ﷺ finished his short talk, 'Abdullah ibn Ubai said to him in a rude manner, "O this one (he did not even have the politeness to mention the Prophet ﷺ by name), there is nothing better than this speech of yours. Nonetheless, if it is the truth, you should sit in your home. Then, if someone comes to you, convey to him this speech of yours. But if someone does

[1] Refer to *Zâd Al-Ma'âd Fee Hadye Khairil-'Ibâd* (3/194), to *Seerah Ibn Hishâm* (3/8, 3/57), and to *Al-Bidâyah Wan-Nihâyah* (4/51).

not come to you, do not torture him (with your speech) and do not come to him in his gathering and say what he dislikes.''[1] The Prophet ﷺ did not punish Ibn Ubai for his rude words, but instead forgave him, hoping that he or, some of his followers would have a change of heart- through his good manners.

4) When the Jewish tribe of Banu An-Nadeer violated their peace treaty with the Prophet ﷺ, Ibn Ubai took their side, promising even to fight alongside them if a battle erupted between them and the Muslims of Al-Madînah. The leaders of the Banu An-Nadeer tribe did not commit a venial offence that could quickly be forgotten and forgiven; to the contrary, they attempted to assassinate the Prophet ﷺ. Such a betrayal - they tried to kill the Prophet ﷺ when they were supposed to protect him from enemies - made them deserving of a severe punishment. But rather than order for their deaths, the Prophet ﷺ merely ordered for their expulsion, sending Muhammad ibn Muslimah رضي الله عنه to them in order to give them notice that they had only a short time to gather their belongings and leave Al-Madînah for good. Meanwhile, the leader of the hypocrites, 'Abdullah ibn Ubai, sent them an altogether different message: He told them to "Stand your ground and defend yourselves, for we will never surrender you (to the Muslims). If you are fought against, we will fight alongside you. And if you are expelled, we will go out with you.'' This promise of help - an empty promise, as it turned out - strengthened the resolve of Banu An-Nadîr's tribesmen. They openly declared hostilities with the Prophet ﷺ and made it clear that they would fight until the very end; they were confident because they thought Ibn Ubai and his followers would help them. In response to their declaration of war, the Muslims besieged their district. And when help did not come from Ibn Ubai, the people of Banu An-Nadîr became terrified, realizing that they had no choice but to surrender. The Prophet ﷺ then expelled them

[1] Refer to *Seerah Ibn Hishâm* (2/218, 219).

from Al-Madînah. Some of them settled in Khaibar, and the rest went to Ash-Shâm (Syria and surrounding regions).[1] Ibn Ubai's wicked role in the betrayal of Banu Nadîr soon became known to all, and yet still, the Prophet ﷺ left him alone and decided not to punish him.

5) Al-Muraisî' Expedition showed 'Abdullah ibn Ubai true color, for throughout the expedition he openly flaunted his hypocrisy and his disdain for Islam and Muslims. His evil plots became less subtle and less secretive, which in the end exposed him for what he truly was. As a result, people began to distance themselves from him, and his influence in Al-Madînah diminished greatly, leaving him a bitter and resentful man. Impotent and unable to do any more harm to Muslims, Ibn Ubai could do nothing more than seethe on the inside. But this all happened after the Al-Muraisî' Expedition; during and immediately after it, he did a great deal of mischief and caused Muslims - especially the members of the Prophet's household ﷺ - much harm.

Here, in summary, are some of the evil deeds that Ibn Ubai performed during and immediately after the Al-Muraisî' expedition:

a) He orchestrated a slander campaign in which he, his followers, and some unsuspecting Muslims maligned the good name of the Prophet's wife, 'Aaisha ﷺ, accusing her of wicked deeds. When Allâh ﷻ declared 'Aaisha's innocence in the Noble Qur'ân, Ibn Ubai became exposed as the ringleader and chief fomenter of the slander campaign.[2]

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[1] Refer to *Seerah Ibn Hishâm* (3/192), to *Al-Bidâyah Wan-Nihâyah* (4/75), and to *Zâd Al-Ma'âd* (3/127).

[2] For more details about this story, refer to Al-*Bukhârî* (along with Ibn Hajar's famous commentary, *Al-Fath* (7/431) (4141), (8/452) (4750); to *Muslim* (4/2129) (2770); and to *Zâd Al-Ma'âd* (3/256-268).

b) In the following verse, Allâh ﷻ exposed what 'Abdullah ibn Ubai said during the Al-Muraisî' Expedition:

﴿يَقُولُونَ لَئِن رَّجَعْنَآ إِلَى ٱلْمَدِينَةِ لَيُخْرِجَنَّ ٱلْأَعَزُّ مِنْهَا ٱلْأَذَلَّ﴾

"They (hypocrites) say : "If we return to Al-Madinah, indeed the more honourable ('Abdullah bin Ubaiy bin Salul, the chief of hypocrites at Al-Madinah) will expel therefrom the meaner (i.e. Allâh's Messenger)." (Qur'ân 63:8)

c) And in the following verse, Allâh ﷻ exposed yet another vile comment that Ibn Ubai made during the Al-Muraisî' Expedition:

﴿لَا تُنفِقُوا۟ عَلَىٰ مَنْ عِندَ رَسُولِ ٱللَّهِ حَتَّىٰ يَنفَضُّوا۟﴾

"Spend not on those who are with Allâh's Messenger, until they desert him." (Qur'ân 63:7)

After reading the past few pages of this book, someone who is ignorant about the Prophet's wisdom might be led to say that too much leniency was shown to 'Abdullah ibn Ubai, and that he should have been punished early on for his mischief-making. In the end, however, the Prophet's wisdom paid off, for rather than confront Ibn Ubai, a man who had many followers, the Prophet ﷺ kept him in check, at the same time allowing him to expose himself for the great wicked-doer that he truly was. Through the Prophet's patience and forgiveness, Ibn Ubai lost influence over others with the passing of every day, until in the end, he was reduced to a level of insignificance and impotence.

There was also another more profound wisdom in not punishing or killing Ibn Ubai, a wisdom that can be understood in the context of modern-day societies. Today, many countries in the world are ruled by authoritarian governments, rulers, kings,

presidents, or leaders who have absolute control over their people. The one thing all such rulers have in common is the fear of an uprising or a coup; as such, they focus most of their energies on domestic spying; on persecuting, torturing, and setting an example of anyone that is suspected of wanting the overthrow of the ruling government. In such countries, which are often described as police states, people do not truly love their leaders, but instead are terrified of them. Most people will have a relative or friend who has been picked up by the secret police, tortured, and perhaps even killed. Consequently, the vast majority of citizens inwardly despise their leader; and among foreigners, their leader is known by the title "dictator." "Dictator" and similar epitaphs are appropriate, for what good is a leader when even his own people are not safe from him.

The Prophet ﷺ understood this reality. The problem with punishing Ibn Ubai was that he was a citizen of the Muslim Nation; after all, he outwardly claimed to be a Muslim. Therefore, to harm him meant harming a member of the Muslim Nation. And the Prophet ﷺ didn't want either Muslims or foreigners to think that he ﷺ persecuted his own people. And so when 'Umar ؓ said, "O Messenger of Allâh, allow me to strike the neck of this hypocrite," the Prophet ﷺ replied,

«دَعْهُ، حَتَّى لَا يَتَحَدَّثُ النَّاسُ أَنَّ مُحَمَّدًا يَقْتُلُ أَصْحَابَهُ»

"Leave him, least it should be said Muhammad kills his companions."[1]

The Prophet ﷺ showed a great deal of wisdom in his treatment of Ibn Ubai, for had he ﷺ killed the hypocrite, people would have been put off from the idea of embracing Islam. Many people, not knowing any better, would have seen Ibn Ubai as a Muslim, and they would have said in their minds,

[1] *Bukhârî* (8/648) (8/652) (6/546) (4905) and *Muslim* (4/1998) (2584).

"Muhammad kills Muslims." A great deal of turmoil would then have ensued.

In his dealings with Ibn Ubai and other hypocrites, the Prophet ﷺ remained focused on the greater good: It was better to allow Islam to flourish with Ibn Ubai around, than to kill Ibn Ubai and face the consequences of internecine strife among Al-Madînah's inhabitants. Furthermore, the Prophet ﷺ could afford to be patient with hypocrites, for since he, and not they, had authority in Al-Madînah, he could keep them in check and prevent them from achieving their wicked goals.

In the end, 'Umar رضي الله عنه also saw the wisdom of not killing 'Abdullah ibn Ubai. Commenting on how he wanted to kill Ibn Ubai and how the Prophet ﷺ forbade him from doing so, 'Umar رضي الله عنه said, 'By Allâh, I knew that the affair (or decision) of the Messenger of Allâh ﷺ was more blessed than my affair (or decision).''[1]

Example Number Seven:

According to a *Hadîth* that is recorded in both Bukhârî and Muslim, Abu Hurairah رضي الله عنه reported that, on one occasion, the Messenger of Allâh ﷺ sent a number of horsemen in the direction of Najd. The horsemen carried out their mission and later returned with a prisoner from the Banu Hanîfah tribe; this particular prisoner was no ordinary catch, for he was Thumâmah ibn Uthâl, grand chieftain of the people of Yamâmah.

Once in Al-Madînah, the prisoner was tied to a column of the Masjid. The Messenger of Allâh ﷺ later went to him and said, "O Thumâmah, what is it that you have with you?" Thumâmah replied, "O Muhammad, what I have with me is good. If you kill me, you will be killing a man of blood. (This statement has two possible interpretations: First, I am a man of noble lineage; my blood is valuable, and because of my standing among my

[1] Ibn Kathîr mentioned this quote in *Al-Bidâyah Wan-Nihâyah* (4/185). Also refer to Sharh An-Nawawî (12/139) and to *Hadhal-Habeeb Yâ-Muhibb* (pg. 336).

people, my death will be avenged. And second, I am a man who has a lot of blood on his hands, so there is no blame upon you if you kill me.) If you show me kindness, you will be showing kindness to a thankful person. And if you want wealth, all you have to do is ask, and you will be given whatever you desire.''

The Messenger of Allâh ﷺ left and did not visit the prisoner again for the rest of the day. On the following day, however, he did return, and he ﷺ asked Thumâmah the same question: "O Thumâmah, what is it that you have with you?'' For his part, Thumâmah gave the same reply: "I have what I told you: If you kill me, you will be killing a man of blood. (This statement has two possible interpretations: First, I am a man of noble lineage; my blood is valuable, and because of my standing among my people, my death will be avenged. And second, I am a man who has a lot of blood on his hands, so there is no blame upon you if you kill me.) If you show me kindness, you will be showing kindness to a thankful person. And if you want wealth, all you have to do is ask, and you will be given whatever you desire.''

Again, and Messenger of Allâh ﷺ left him, and again, he did not visit him for the rest of the day. Then, on the following day, the Messenger of Allâh ﷺ returned and asked for a third time, "O Thumâmah, what is it that you have with you?'' Thumâmah replied, "I have what I told you about: If you kill me, you will be killing a man of blood. If you show me kindness, you will be showing kindness to a thankful person. And if you want wealth, all you have to do is ask, and you will be given whatever you desire.''

This time, the Messenger of Allâh ﷺ did not leave him; instead, he said to the Companions ﷺ that were with him, "Release Thumâmah.'' Having been untied, Thumâmah was now a free man; he could go about freely as he chose. In a move that must have come as a surprise to nearby onlookers, Thumâmah showed no hesitation in what he wanted to do: He went to a date-palm tree

that was situated near the Masjid, took a bath, entered the Masjid, and exclaimed in a clear and resolute voice, 'I bear witness that none has the right to be worshiped but Allâh, and that Muhammad is His slave and Messenger.' He then said, "O Muhammad, by Allâh, throughout the lands there was no face that was more despised by me than your face, and yet now your face has become the most beloved of all faces to me. By Allâh, there was no religion that was more hated by me than your Religion, and yet now your Religion has become the most beloved of all religions to me. And by Allâh, there was no city that I despised more than your city, and yet now your city is the most beloved of all cities to me. Verily, when your horsemen apprehended me, I was on my way to perform 'Umrah (the lesser pilgrimage to Makkah). So what do you think I should do?'' The Messenger of Allâh ﷺ gave him glad tidings and commanded him to carry out his previous intentions - that of going to Makkah in order to perform 'Umrah. When Thumâmah arrived in Makkah, someone said to him, "Have you abandoned your religion?'' He replied, "No, by Allâh, I simply embraced Islam in the company of the Messenger of Allâh ﷺ. And no, by Allâh, not a grain of wheat will come to you from Yamâmah without the prior permission of the Messenger of Allâh ﷺ.'' Here, Thumâmah spoke rather bluntly with his questioner. In spite of his blunt answer, and in spite of the fact that he had become a Muslim, the people of Makkah did not raise a finger to harm him. This is because they feared him, and they had every reason to do so, for he was the chief of a rather large and powerful tribe. Most of all, they became afraid because of his threat. Makkah was a business hub, but its inhabitants did not grow their own food; instead, they relied on food shipments that came from other parts of Arabia, particularly from Yamâmah, the homeland of Thumâmah.

Thumâmah meant what he said, for when he returned to his native land, he issued a decree, ordering the stoppage of all food shipments to Makkah. When food shipments stopped arriving in Makkah, the leaders of the Quraish thought that the

Messenger of Allâh ﷺ was responsible for the embargo. As such, they wrote him the following letter: "Verily, you order people to join ties of family relations, and yet you have cut off relations from us. You have killed the fathers (of our tribe) with the sword, and you are now killing the sons (of our tribe) with the weapon of hunger." The Messenger of Allâh ﷺ then wrote a letter to Thumâmah, ordering him to end the embargo and to cease blocking the shipments of food that traveled from his lands to Makkah.[1]

In Al-Isâbah, Ibn Hajr (May Allâh have mercy on him) said that Ibn Mandah related from Ibn 'Abbâs ﷺ the story of how Thumâmah ﷺ embraced Islam, of how he returned to Al-Yamâmah and blocked all food shipments that were headed towards Makkah, and of how Allâh ﷻ, in regard to those events, revealed the verse:

﴿وَلَقَدْ أَخَذْنَـٰهُم بِٱلْعَذَابِ فَمَا ٱسْتَكَانُوا۟ لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ﴾

> *"And indeed We seized them with punishment, but they humbled not themselves to their Lord, nor did they invoke (Allâh) with submission to Him."* (Qur'ân 23:76)

Thumâmah ﷺ enjoyed great success in his efforts to spread Islam among his people; however, upon the death of the Prophet ﷺ, the inhabitants of Al-Yamâmah apostatized. Thumâmah ﷺ was saddened by the sudden evil that overcame his people, but he was in the minority and was unable to effect any significant change among them. And yet in spite of the dangers that surrounded him, Thumâmah ﷺ remain steadfast upon Islam. He gathered those of his people who still followed him, and led them away from Al-Yamâmah. He then joined up with Al-'Ali ibn Al-Hadramî ﷺ and fought alongside him against the apostates of Bahrain.[2]

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[1] Refer to *Seerah Ibn Hishâm* (3/317); and to *Fathul-Bârî* (8/88).

[2] Refer to *Al-Isâbah Fee Tamyîz As-Sahâbah* (1/203).

Thumâmah ﷺ was living proof that forgiveness and mercy are powerful weapons in the hands of a believer. Sure, the Prophet ﷺ could have killed or punished Thumâmah; but he did nothing of the sort, discerning in Thumâmah certain noble qualities and the potential for positive change. Furthermore, Thumâmah was no ordinary man: he was the leader of a great number of people. Thus the Prophet ﷺ understood that if he succeeded in winning over Thumâmah, he would, in effect, be winning over his followers as well.

And so, without any strings attached, the Prophet ﷺ set Thumâmah free, asking for nothing in return, and allowing him to go anywhere he pleased. This magnanimous gesture on the part of the Prophet ﷺ had a profound effect on Thumâmah, for in an instant his hatred of Islam and of the Prophet ﷺ transformed into pure and unadulterated love.[1]

Example Number Eight:

Anas ibn Mâlik ﷺ reported that one day, while he was walking with the Prophet ﷺ, a Bedouin approached the Prophet ﷺ and proceeded to pull violently at his robe. At the time, the Prophet ﷺ was wearing a robe whose borders were rough and coarse. Anas ﷺ later remarked, "The Bedouin tugged at his robe so violently that I was able to see the surface of the Prophet's shoulder, and I saw how, because of the roughness of the man's pulling, the border of the robe left a mark on the Prophet's shoulder." The Bedouin then said, "O Muhammad, give the order that I should be given something from Allâh's wealth, which you have in your possession." The Prophet ﷺ showed no sign of being irritated or upset by the Bedouin's rude behavior; to the contrary, he was amused and even laughed. And he ﷺ then granted his request, ordering his Companions ﷺ to give him what he asked for - a generous gift of wealth.[2]

[1] Refer to Sharh An-Nawawî (12/89) and to *Fathul-Bârî* (8/88).

[2] *Bukhârî* (6/251) (3149) and *Muslim* (2/730) (1057).

Example Number Nine:

The Prophet ﷺ avoided invoking Allâh's wrath against his people, even against those of his people who physically and verbally abused him. He could very well have supplicated against them; in fact, he knew that, if he prayed against them, Allâh ﷻ would answer his prayer and destroy them. For instance, as the Prophet ﷺ was returning from Tâif, the Angel of the Mountains went to him and offered to crush his people with two of Makkah's mountains. The Prophet ﷺ refused the Angel's offer, hoping that if they did not embrace Islam, then at least their offspring would. 'Abdullah ibn Mas'ûd رضي الله عنه once recalled, "It is as if I can see the Messenger of Allâh ﷺ, as he spoke about one of the Prophets عليه السلام (that Allâh sent to previous Nations). The Prophet ﷺ described how his people beat him, causing him to bleed; and how he wiped the blood off his face and said

«اللَّهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ»

''O Allâh, forgive my people, for indeed, they do not know (what they do).''[1]

The Prophet ﷺ loved the quality of forbearance. He ﷺ once said to Al-Ashajj 'Abdul-Qais رضي الله عنه:

«إِنَّ فِيكَ لَخَصْلَتَيْنِ يُحِبُّهُمَا اللهُ: الْحِلْمُ وَالْأَنَاةُ»

''Verily, in you are two qualities that Allâh loves: forbearance and carefulness (or deliberateness).''

According to one narration, Al-Ashajj then said, "O Messenger of Allâh, did I adopt those qualities (i.e., were they of my own doing), or did Allâh fashion me upon them (i.e. did He instill them in me)?'' The Prophet ﷺ said, "Yes, indeed, Allâh fashioned you

[1] *Bukhârî* (6/514) (3477) and *Muslim* (3/1417) (1792).

upon them.'' Al-Ashajj ﷺ said, "All praise is for Allâh, Who has fashioned me upon two characteristics that Allâh and His Messenger love.''[1]

Example Number Ten:

The Prophet ﷺ was forgiving not just towards his own people, but towards others as well. He ﷺ even forgave a Jewish man who tried to do him great harm. The man tied a string, placed it in a well, and cast an evil spell on the Prophet ﷺ. Through revelation, the Prophet ﷺ learned about what he had done; he then ordered for the string to be extracted from the well, and shortly thereafter he ﷺ became completely cured from the spell that the Jewish man had cast upon him. The Prophet ﷺ knew that the Jewish man was responsible for the magic spell, and yet he afterwards said nothing to him, and did nothing to harm or punish him.[2]



[1] *Abu Dâwûd* (4/357) (5225) and *Ahmad* (4/206) (3/23).

[2] *Ahmad* (4/367) (19286).



Chapter 12

His ﷺ Carefulness and Deliberateness

One achieves success only when he is deliberate and careful in all of his affairs. A wise man weighs his options and considers all of the facts pertaining to any given situation before taking any decisive action. A fool, on the other hand, rushes his decisions, without taking into consideration the ramifications of his actions. To be sure, the Prophet ﷺ was deliberate and careful, studying a situation from every possible angle before arriving at a decision. This in no way meant that he was irresolute or indecisive, for once he studied a situation and arrived at a final decision, he executed it with resolve and determination. The following are just a few examples that point to the Prophet's deliberateness and carefulness.

Example Number One:

Usâmah ibn Zaid رضي الله عنه said, "The Messenger of Allâh ﷺ sent us to Al-Huraqah (a tribal leader, who was known for his ruthlessness) from the Juhainah tribe. We attacked the enemy

in the morning, and defeated them. At one point, both I and a man from the Ansâr were standing over an enemy soldier. When we had the upper hand over him, he said, 'None has the right to be worshiped but Allâh.' The Ansâri man held back, but then I stabbed him with my spear and killed him. When we returned (from that mission), news of what I did reached the Prophet ﷺ. He then said to me,

«يَا أُسَامَةُ! أَقَتَلْتَهُ بَعْدَ مَا قَالَ لَا إِلٰهَ إِلَّا اللهُ؟»

''O Usâmah, did you kill him after he said : None has the right to be worshiped but Allâh?''

I said, 'O Messenger of Allâh, he was only trying to save himself.' The Prophet ﷺ said,

«أَقَتَلْتَهُ بَعْدَ مَا قَالَ لَا إِلَهَ إِلَّا اللهُ؟»

''Did you kill him after he said : None has the right to be worshiped but Allâh?''

He continued to repeat that question until I wished that I had not embraced Islam before "that days.''[1]

According to another narration, Usâmah ﷺ said, "I said, 'O Messenger of Allâh, he only said that (i.e., the Testimony of Faith) because he was afraid of (our) weapons.' The Prophet ﷺ said,

«أَفَلَا شَقَقْتَ عَنْ قَلْبِهِ حَتَّى تَعْلَمَ أَقَالَها أَمْ لَا»

''Should you not have split him open and lay bare his heart, so that you could know whether or not he said it (sincerely)?''

He ﷺ continued to repeat that phrase until I wished that I had embraced Islam only that very day.''[2]

[1] *Bukhârî* (7/517) (12/191) (4269) and *Muslim* (1/97) (159).

[2] *Muslim* (1/96) (97).

And according to yet another narration, the Prophet ﷺ said to Usâmah ﷺ:

«كَيْفَ تَصْنَعُ بِلَا إِلَٰهَ إِلَّا اللهُ إِذَا جَاءَتْ يَوْمَ الْقِيَامَةِ؟»

''What will you do with 'None has the Right to be worshipped but Allâh' when it comes (to defend the man you killed) on the Day of Resurrection?''

Usâmah ﷺ said, "Pray for my forgiveness.'' The Prophet ﷺ said nothing else to Usâmah ﷺ, but instead continued to repeat the above question,

«كَيْفَ تَصْنَعُ بِلَا إِلَٰهَ إِلَّا اللهُ، إِذَا جَاءَتْ يَوْمَ الْقِيَامَةِ؟»

''What will you do with 'None has the Right to be worshipped but Allâh' when it comes (to defend the man you killed) on the Day of Resurrection?''[1]

It was because of the implications of Usâmah's mistake and other similar mistakes that the Prophet ﷺ was himself very careful and slow to take any action that could possibly have serious, and adverse consequences. When he ﷺ would set out for military expeditions, he would not fight against opposing tribes until he made certain that they were not Muslims. Anas ibn Mâlik ﷺ said, "When the Prophet ﷺ would lead us in an attack against a people, he would not carry out the attack with us until the morning, and then he would wait and see. If he heard the call to Prayer (in the city he was about to attack), he would hold back and not attack the people (of that land). And if he didn't hear the Call to Prayer, he would attack them.''[2]

Example Number Two:

The Prophet ﷺ trained his Companions ﷺ to avoid rushing into war. He ﷺ ordered them to refrain from launching surprise attacks

[1] *Muslim* (1/97) (97).

[2] *Bukhârî* (2/89) (610) and *Muslim* (1/288) (382).

on foreign populations that might be altogether unaware of his message. After all, unlike the Mongols, Muslims were not plunderers whose purpose it was to conquer lands, kill people, and steal the wealth of others. To the contrary, their mission and chief aim was lofty in nature: It was to spread justice and the message of Islam as far and wide as possible. Therefore, rushing into a war with new enemies was not the way of the Muslims. First, they sought to ascertain whether or not the people of a given foreign land had the right and the means to learn about Islam, so that they could choose for themselves whether or not they wanted to become Muslims. Then, they would give those people the choice to embrace Islam. If they refused, Muslims gave them the option of paying *Jizyah*, a tax that gave them a few responsibilities and many rights: They would have the right to freely practice their Religion, and, among other rights, they would have the right to be protected by Muslims from foreign enemies. Then, if the people of that land refused to pay the *Jizyah* tax - and only then - the Muslims would seek help from Allâh ﷻ and wage war against them. The aforementioned are the three steps the Prophet ﷺ taught his Companions ﷺ to follow before they attacked a foreign country.[1]

Example Number Three:

The Prophet ﷺ taught his Companions ﷺ the value of being deliberate even in certain matters that pertained to worship. For instance, he ﷺ said to them,

«إِذَا أُقِيمَتِ الصَّلاةُ فَلَا تَأْتُوها تَسْعَوْنَ، وَأْتُوها تَمْشُونَ، وَعَلَيْكُمُ السَّكِينَةَ، فَما أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَأَتِمُّوا»

"When the Prayer is established (when it begins), do not come to it racing; instead, come to it walking. And there should be upon you an air of peace and tranquility. Then, whatever part (of the

[1] Refer to *Muslim* (3/1357) (1365) and to *Zâd Al-Ma'âd*, by Ibn Al-Qayyim (3/100).

Prayer) you catch, pray it. And whatever part you miss, complete it (after the rest of us exit from the state of Prayer).''[1]

On another occasion, he ﷺ said,

«إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا تَقُومُوا حَتَّىٰ تَرَوْنِي قَدْ خَرَجْتُ»

''When the Prayer is established (i.e. when the final call for Prayer is made), do not stand up until you see me come out (for Prayer).''[2]

Also, the Prophet ﷺ made it clear to his Companions ﷺ that Allâh ﷻ loves the qualities of carefulness and deliberateness. He ﷺ once said to Al-Ashajj ﷺ,

«إِنَّ فِيكَ خَصْلَتَيْنِ يُحِبُّهُمَا اللهُ: الحِلْمَ وَالأَنَاةَ»

''Verily, in you are two qualities that Allâh loves: forbearance and deliberateness.''[3]

Example Number Four:

As we learned earlier on in this book, the Prophet ﷺ would attack an enemy tribe in the morning, and he ﷺ would not attack immediately; rather, he ﷺ would first wait to hear whether or not the people of that tribe performed Prayer - which would be a clear indication that they were Muslims. If he ﷺ heard the Call to Prayer, he ﷺ would not attack; but if he ﷺ didn't hear it, he ﷺ would attack. On one occasion, he ﷺ heard a man call out, "Allâh is the Greatest, Allâh is the Greatest.'' The Messenger of Allâh ﷺ then said, "(He is) upon Islam.'' Then the Prophet ﷺ heard the man say the next part of the Call to Prayer: "I bear witness that none has the right to be worshipped but Allâh, I bear witness that

[1] *Bukhârî* (2/390) (908) (1/420) (602).

[2] *Muslim* (1/422) (604).

[3] *Muslim* (1/48) (18).

none has the right to be worshipped but Allâh.'' The Messenger of Allâh ﷺ then addressed the man, saying,

«خَرَجْتَ مِنَ النَّارِ»

''You have (by being a Muslim who prays) been emancipated from the Hellfire.''[1]

'Abdullah ibn Sarjas Al-Muzanî ﷺ reported that the Prophet ﷺ said,

«السَّمْتُ الْحَسَنُ، وَالتُّؤَدَةُ وَالاقْتِصَادُ، جُزءٌ مِنْ أَرْبَعَةٍ وَعِشْرِينَ جُزْءًا مِنَ النُّبُوَّةِ»

''Having a good appearance (i.e., being clean, well-groomed, etc.), deliberateness, and moderation are together one of twenty-four parts of prophethood.''[2]

The quality of being deliberate and careful is good in everything except for matters that pertain to the Hereafter; after all, we are, as Muslims, commanded to race towards good deeds. And yet still, we must adhere to certain Islamic guidelines even while we race to perform good deeds (remember the *Hadîth* in which the Prophet ﷺ forbade people from running towards Prayer after it has commenced, teaching them that they should instead walk, and have about them an air of peace and tranquility).[3]



[1] *Muslim* (1/288) (610).

[2] *At-Tirmidhî* (4/366) (2010); also, refer to *Sahîh Sunan At-Tirmidhî* (2/195).

[3] Refer to *Sharh As-Sunnah*, by Al-Baghawî (13/177) and to *Tuhfatul-Ahwadhî Sharh Sunan At-Tirmidhî* (6/153).



His Gentleness and Softness

First: How He ﷺ Would Encourage Muslims to be Gentle

'Aaisha ﷺ reported that the Prophet ﷺ once said to her,

«إِنَّهُ مَنْ أُعْطِيَ حَظَّهُ مِنَ الرِّفْقِ فَقَدْ أُعْطِيَ حَظَّهُ مِنْ خَيْرِ الدُّنْيَا وَالآخِرَةِ، وَصِلَةُ الرَّحِمِ، وَحُسْنُ الخُلُقِ وَحُسْنُ الجِوَارِ يَعْمُرَانِ الدِّيَارَ وَيَزِيدَانِ فِي الأَعْمَارِ»

"Verily, whoever is given his share of gentleness, has indeed been given his share of this world's and the Hereafter's goodness. Joining ties of family relations, good manners, and good neighborliness - these qualities cause houses (of people who adopt them) to flourish with dwellers, and they also cause an increase in the lifespan (of people who adopt them)."[1]

[1] *Ahmad* (6/159), and the chain of this *Hadîth* is authentic. Also, refer to *Al-Ahâdîth As-Sahîh*ah, by Al-Albânî (519).

The Prophet ﷺ stressed the importance of being gentle in all affairs. Preachers and Islamic educators must particularly be gentle and easy-going, for the success of their mission hinges upon those qualities - as we will come across in various Ahâdîth. And while the Prophet ﷺ exhorted Muslims to be gentle, he warned them not to be harsh, even praying against those who, while in authority, are unnecessarily harsh with and hard upon Muslims. 'Aaisha ﷺ said, "I heard the Messenger of Allâh ﷺ say in this house of mine,

«اللّٰهُمَّ! مَنْ وَلِيَ مِنْ أَمْرِ أُمَّتِي شَيْئًا فَشَقَّ عَلَيْهِمْ، فَاشْقُقْ عَلَيْهِ، وَمَنْ وَلِيَ مِنْ أَمْرِ أُمَّتِي شَيْئًا فَرَفَقَ بِهِمْ، فَارْفُقْ بِهِ»

"O Allâh, if anyone is put in charge of a matter that pertains to the people of my Nation and is then hard upon them, be hard upon him. And if anyone is put in charge of a matter that pertains to the people of my Nation and is then gentle with them, be gentle with him."[1]

When the Prophet ﷺ would send some of his Companions ﷺ to lead a mission or to govern the people of a foreign land, he ﷺ would order them to make matters easy for people, and would forbid them from repelling people or driving them away by acting harshly with them. Abu Mûsâ ﷺ said, "When the Messenger of Allâh ﷺ would send one of his Companions on a mission, he ﷺ would say,

«بَشِّرُوا وَلَا تُنَفِّرُوا، وَيَسِّرُوا وَلَا تُعَسِّرُوا»

"Give glad tidings and do not drive people away (from the truth by being harsh with them); make matters easy (for the people), and do not make matters difficult (for them)."[2]

'Aaisha ﷺ related that the Messenger of Allâh ﷺ said,

[1] *Muslim* (3/1458) (1828).
[2] *Muslim* (3/1358) (1732).

«إِذَا أَرَادَ اللهُ -عَزَّ وَجَّل- بِأَهْلِ بَيْتٍ خَيرًا أَدْخَلَ عَلَيْهِمُ الرِّفْقَ»

''If Allâh - the Possessor of Might and Majesty - wants good to befall the people of a household, he brings gentleness into their lives.''[1]

And upon sending both Abu Mûsâ Al-Ash'arî ﷺ and Mu'âdh ﷺ to Yemen, the Prophet ﷺ said to them,

«يَسِّرَا وَلَا تُعَسِّرَا، وَبَشِّرَا وَلَا تُنَفِّرَا، وَتَطَاوَعَا وَلَا تَخْتَلِفَا»

''Make matters easy (for people), and do not make matters difficult (for them). Give glad tidings, and do not drive away (and repel people by being harsh with them). Obey one another (cooperate with one another), and do not differ with one another.''[2]

Anas ibn Mâlik ﷺ reported that the Messenger of Allâh ﷺ said,

«يَسِّرُوا وَلَا تُعَسِّرُوا، وَبَشِّرُوا وَلَا تُنَفِّرُوا»

''Make matters easy (for people), and do not make matters difficult (for them); give glad tidings, and do not drive away (and repel people by being harsh with them).''[3]

In each of these Ahâdîth, the Prophet ﷺ mentioned both an act and its opposite, not deeming it sufficient to mention one to the exclusion of the other. This is because, had the Prophet ﷺ said, "Make matters easy,'' without saying, "And do not make matters difficult,'' one would be obeying the Prophet's command by making matters easy for people only on occasion. By adding the prohibition, "And do not make matters difficult,'' the Prophet ﷺ made it clear that it is prohibited at all times to make matters difficult for people.

[1] *Ahmad* (6/71). In *Silsilatul-Ahâdîth As-Sahîhah*, Al-Albânî said, "This *Hadîth* is authentic in the narration that is related by way of 'Aaisha ﷺ.'' (3/219) (1219).

[2] *Bukhârî* (8/62) (4344, 2345) and *Muslim* (3/1359) (1733).

[3] *Bukhârî* (1/164) (69) and *Muslim* (3/1359) (1732).

In the above-mentioned *Ahâdîth*, the Prophet ﷺ encouraged preachers, Religious teachers, and Muslim leaders to give glad tidings to people, to remind them about the rewards they will receive if they obey Allâh ﷻ, to make matters easy for them, to encourage them to change their ways not all at once but in manageable, easy-to-follow stages. In short, the Prophet ﷺ encouraged Muslim leaders to send a positive message to people in order to get from them a positive change. Therefore, when teaching others, a Muslim should not be harsh; he should not focus solely on warnings of a severe torment in the Hereafter. And when he does warn about the Hellfire, he should couple that message with a promise of hope, a promise of Paradise for those who obey their Lord ﷻ.

Especially with people who are not spiritually strong - such as teenagers, newly reverted Muslims, or people who have only recently repented from serious sins - a spiritual guide should be gentle, helping them progress slowly and in manageable steps. One should remember that, in the early days of Islam, Religious duties and obligations were legislated not all at once, but in stages.

When a person tries to make spiritual advances in stages, he is likely to achieve his goal. But when one, all of a sudden and without any prior experience, takes it upon himself to fast every other day, perform late-night voluntary Prayers every night, and spend all of his time in the Masjid, he will likely fail, perhaps - and we seek refuge in Allâh ﷻ - returning to a stage wherein he becomes negligent regarding even his obligatory Prayers.

Especially when dealing with the common masses, a spiritual guide should teach slowly and in stages, not giving a great deal of information in a single sitting, and not demanding that his students sit with him every day. The Prophet ﷺ would give speeches to his Companions ﷺ on certain days only, fearing that teaching them on a daily basis would result in their becoming bored.[1]

[1] Refer to *Fathul-Bârî* (1/162, 163).

Second: The Prophet's ﷺ Gentleness

The Prophet ﷺ not only encouraged others to be gentle, but was gentle himself, as is made amply clear in the following examples.

Example Number One:

Abu Umâmah ﷺ reported that a young man went to the Prophet ﷺ and said, "O Messenger of Allâh, grant me permission to fornicate.'' Those who were present censured the young man, saying to him, "Silence! Silence!'' But the Prophet ﷺ reacted differently, seeing that, in spite of the evil request, the young man was a sincere person who simply did not know any better. And so the Prophet ﷺ asked the young man to come nearer to him, and when he did, the Prophet ﷺ asked him, "Would you love that for your mother?'' Or in other words, would you like it if someone fornicated with your mother? The young man replied, "No, by Allâh. May Allâh cause me to be sacrificed for you.'' The Prophet ﷺ said, "Nor would people love that for their mothers. And would you like that for your daughter?'' The young man replied, "No, by Allâh. O Messenger of Allâh, may Allâh cause me to be sacrificed for you.'' The Prophet ﷺ said, "Nor would people like that for their daughters. And would you like that for your sister?'' He replied, "No, by Allâh. May Allâh cause me to be sacrificed for you.'' The Prophet ﷺ said, "Nor would people like that for their sisters. And would you like that for your paternal aunt?'' He replied, "No, by Allâh. May Allâh cause me to be sacrificed for you.'' The Prophet ﷺ said, "Nor would people like that for their paternal aunts. And would you like that for your maternal aunt?'' The young man replied, "No, by Allâh. May Allâh cause me to be sacrificed for you.'' The Prophet ﷺ said, "Nor would people like that for their maternal aunts.'' The Prophet ﷺ then placed his hand upon the young man and said, "O Allâh, forgive his sins, purify his heart, and protect his private area

(from wrongdoing).'' From that moment onward, the young man never again thought of fornicating.[1]

The Prophet ﷺ is the best human being to ever have walked the earth, and yet he was gentle and kind to a man who asked him permission to commit fornication, a shameful and major sin. Then who are we to put on airs of superiority and to speak roughly with people that we deem sinners. Too often, one hears about stories similar to this one: A woman, with her hair uncovered, walks into the Masjid and asks questions about Islam. Then a group of people, with frowns on their faces, gather around her menacingly and scorn her for leaving her hair uncovered. Perhaps this is an extreme example, but such things do happen. The people who scorned her did not know her background or her level of faith. But even if they did know something about her, they should have been gentle, and they should have spoken to her encouragingly and with a positive tone. After all, we are commanded to obey and follow the Prophet ﷺ not just in matters that pertain to worship, but also in our dealings with others.

We do not have the right to separate between acts of worship and social dealings, and yet too often such a separation, whether knowingly or not, exists in the minds of people who think of themselves as religious simply because they perform numerous units of voluntary prayers. And so they do not realize that, while they are following the *Sunnah* of the Prophet ﷺ by performing late-night voluntary Prayers, they are not following the *Sunnah* when they are harsh in their dealings, and when they are mean to people who need, not to be driven away, but to be encouraged with kind words. If the best human being ever to walk the earth was not self-righteous and harsh, not even the most religious or the eldest among us today has the right to adopt those qualities.

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[1] *Ahmad* (5/256, 257). In *Mujma' Az-Zawâid*, Al-Haithamî mentioned this narration, ascribed it to *At-Tabarânî*, and said, "Its narrators are all narrators of *As-Sahîh* (*Sahîh Bukhârî* or *Sahîh Muslim*) (1/129); also, refer to *Silsilatul-Ahâdîth As-Sahîh*ah, by Al-Albânî (370).

Example Number Two:

'Aaisha ﵂ reported that a group of Jews once visited the Prophet ﷺ and extended to him these greetings: "As-Sâm 'Alaikum." The word As-Sâm sounds very similar to the word that is used in a Muslim's greetings of peace: "As-Salâm." The two words may sound the same, but their meanings are very different. As-Sâm is a Jewish word that means death; meanwhile, As-Salâm is an Arabic word that means peace. The Jews who visited the Prophet ﷺ muffled their voices, giving the impression that they were saying, "As-Salâm 'Alaikum," or, peace be upon you; but in reality, they said, "As-Sâm 'Alaikum," or, death upon you. 'Aaisha ﵂, who was present at the time, later said, "I understood what they said, and so I said to them, 'And upon you death, and in addition to that, may you be cursed.' The Messenger of Allâh ﷺ said,

«مَهْلًا يَا عَائِشَةُ! إِنَّ اللهَ يُحِبُّ الرِّفْقَ فِي الْأَمْرِ كُلِّهِ»

"Take it easy, O 'Aaisha, for indeed, Allâh loves gentleness in every matter."

I said, 'O Messenger of Allâh, did you not hear what they said?' The Messenger of Allâh ﷺ said,

«قَدْ قُلْتُ: وَعَلَيْكُمْ»

'I indeed replied: And the same upon you.'"[1]

What the Prophet ﷺ meant here was that he managed to achieve the same effect that 'Aaisha ﵂ was gunning for - that of responding to the curse of his Jewish visitors in a like manner - without resorting to indecent or inappropriate language. Simply by saying, "And the same upon you," the Prophet ﷺ managed to at once be polite and put his visitors in their proper place. For if they truly said, "Peace be upon you," the Prophet ﷺ, by saying, "And the same upon you," was wishing peace upon them. But if

[1] *Bukhârî* (1/449) (6024).

what they really said was, "Death upon you," the Prophet ﷺ, by responding the way he did was, in an oblique and polite way, wishing the same upon them.

In another narration, the Prophet ﷺ said,

«يَا عَائِشَةُ! إِنَّ اللهَ رَفِيقٌ يُحِبُّ الرِّفْقَ، وَيُعْطِي عَلَىٰ الرِّفْقِ مَا لَا يُعْطِي عَلَىٰ الْعُنْفِ، وَمَا لَا يُعْطِي عَلَىٰ مَا سِوَاهُ»

"O 'Aaisha, verily Allâh is gentle and loves gentleness. He gives for gentleness that which He does not give for roughness, and that which He does not give for anything else."[1]

The Prophet ﷺ also said,

«إِنَّ الرِّفْقَ لَا يَكُونُ فِي شَيْءٍ إِلَّا زَانَهُ، وَلَا يُنْزَعُ مِنْ شَيْءٍ إِلَّا شَانَهُ»

"Verily, whenever gentleness is found in something, it adorns that thing. And whenever gentleness is removed from something, that thing becomes tainted (or sullied, or dishonored)."[2]

According to yet another narration, the Prophet ﷺ said,

«مَنْ يُحْرَمِ الرِّفْقَ يُحْرَمِ الْخَيْرَ»

"Whoever is deprived of gentleness is deprived of goodness."[3]

Abu Ad-Dardâ رضي الله عنه reported that the Prophet ﷺ said,

«مَنْ أُعْطِيَ حَظَّهُ مِنَ الرِّفْقِ فَقَدْ أُعْطِيَ حَظَّهُ مِنَ الْخَيْرِ، وَمَنْ حُرِمَ حَظَّهُ مِنَ الرِّفْقِ فَقَدْ حُرِمَ حَظَّهُ مِنَ الْخَيْرِ»

"Whoever is given his share of gentleness has indeed been given

[1] *Muslim* (4/2004) (2593).

[2] *Muslim* (4/2004) (2594).

[3] *Muslim* (4/2003) (2592).

his share of goodness and whoever is forbidden his share of gentleness has indeed forbidden his share of goodness.''[1]

According to a *Hadîth* that Abu Ad-Dardâ ﵁ reported as well, the Prophet ﷺ said,

«مَنْ أُعْطِيَ حَظَّهُ مِنَ الرِّفْقِ أُعْطِيَ حَظَّهُ مِنَ الْخَيْرِ، وَلَيْسَ شَيْءٌ أَثْقَلَ فِي المِيزَانِ مِنَ الخُلُقِ الْحَسَنِ»

''Whoever has been given his share of gentleness has indeed been given his share of goodness. And there is nothing heavier in the Scale (on the Day of Resurrection) than good manners.''[2]

Example Number Three:

Anas ibn Mâlik ﵁ reported that, while he and a number of other Companions were with the Messenger of Allâh ﷺ in the Masjid, a Bedouin entered and proceeded to urinate inside of the Masjid. In a state of panic, the Companions ﵃ exclaimed, "What is this! Stop!'' The Messenger of Allâh ﷺ, on the other hand, remained perfectly calm; and rather than say anything to the Bedouin, the Prophet ﷺ addressed his Companions, saying to them, "Do not stop him from urinating; instead, leave him alone (for now).'' Then everyone remained silent, as the Bedouin continued to urinate. It was only when he was finished that the Messenger of Allâh ﷺ called him and said,

«إِنَّ هٰذِهِ الْمَسَاجِدَ لَا تَصْلُحُ لِشَيْءٍ مِنْ هٰذَا الْبَوْلِ وَالْقَذَرِ، إِنَّمَا هِيَ لِذِكْرِ اللهِ عَزَّ وَجَلَّ، وَالصَّلَاةِ، وَقِرَاءَةِ الْقُرْآنِ»

''Urine and filth matter are not appropriate for these Masjids. These Masjids are meant only for the remembrance of Allâh, for Prayer, and for the recitation of the Qur'ân.''

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[1] *At-Tirmidhî* (4/367) (2013). Commenting on the authenticity of this narration, Imam *At-Tirmidhî* said, "It is *Hasan Sahîh*.'' Refer to *Sahîh At-Tirmidhî* (2/195).

[2] *Ahmad* (6/451). Refer to *Al-Ahâdîth As-Sahîhah*, by Al-Albânî (876).

At least that, the narrator of this *Hadîth* pointed out, is the gist of what the Prophet ﷺ said. The Prophet ﷺ then ordered a man to bring a bucket of water and to pour it over the sullied part of the Masjid.[1]

It is established in other parts of Sahîh Bukhârî that the Bedouin from the above-mentioned story is the same man who said, "O Allâh, have mercy on me and on Muhammad, and do not have mercy on anyone else." He said this in reaction to what happened to him in the Masjid: For while the Companions ﷺ were harsh towards him, the Messenger of Allâh ﷺ corrected his mistake in a kind and gentle manner.

Thus the Bedouin made two serious mistakes. First, he urinated in a place of worship; and second, he said something false about Allâh: He asked Allâh to have mercy on just two of earth's inhabitants, when, in reality, Allâh's mercy encompasses all things. The Bedouin did not intentionally act inappropriately; his heart was in the right place, but he simply did not know any better. And that is why the Messenger of Allâh ﷺ neither chastised nor punished him, but instead corrected him in a gentle manner, saying to him, "You have made narrow that which is vast." Or in other words, you have deemed Allâh's mercy to be limited, when, in reality, it is vast and embraces all things.[2]

Truly, Allâh's mercy does embrace all things. Allâh ﷻ Himself said:

﴿وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ﴾

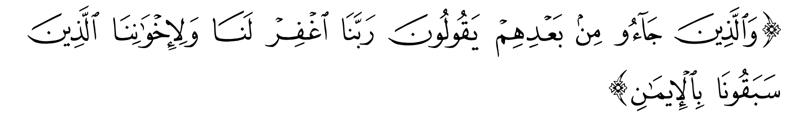
"And My Mercy encompasses all things." (Qur'ân 7:156)

The Bedouin was stingy with that which was not his to give. He made a prayer against Muslims by asking Allâh ﷻ not to have mercy on them, and so the Prophet ﷺ admonished him in a gentle

[1] *Muslim* (1/236) (285) and *Bukhârî* (1/322) (219). Also refer to other parts of *Bukhârî* (along with Ibn Hajar's famous commentary, *Al-Fath*) (1/223), (10/449), and (1/525).

[2] *Bukhârî* (10/438) (6010).

way. And in the following Verse, Allâh ﷻ praised those who do the opposite of what the Bedouin did, those who pray, not against, but for their Muslim brothers.



"And those who came after them say : "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed." (Qur'ân 59:10)

Other narrations shed further light on the chain of events that took place when the Bedouin entered the Masjid that day. For instance, in a narration that is also related in Sahîh Bukhârî, Abu Hurairah ؓ said, "A Bedouin entered the Masjid, performed two units of Prayer, and then said, 'O Allâh, have mercy on me and on Muhammad, and do not have mercy on anyone else.' Then, turning towards him, the Messenger of Allâh ﷺ said, 'You have limited that which is vast.' Then only a short while passed before the Bedouin urinated in the Masjid. People rushed towards him (in order to chastise him), but the Messenger of Allâh ﷺ prevented them from doing so, saying to them, 'Verily, you have been sent only to make matters easy (for people), and you have not been sent to make matters difficult. Pour a bucket of water upon it (i.e., upon the affected area of the Masjid)"[1]

Some time later, when he became knowledgeable about the teachings of Islam, the Bedouin recalled, "The Prophet ﷺ - may my mother and father be sacrificed for him - stood up and came to me, but he neither cursed me nor scolded me nor hit me."[2]

The Prophet ﷺ was the wisest of Allâh's created beings. His wisdom became apparent in everything he said and did. And through his wisdom, he ﷺ had the uncanny ability to make matters better, not worse, and to come up with a good solution for

[1] *At-Tirmidhî* (1/275) (147); *Ahmad* (12/244) (2754) and (20/134) (10540); and *Abu Dâwûd* (along with its commentary, *Al-'Aun Al-Ma'bood*) (2/39).

[2] *Musnad Ahmad* (20/134) (10540) and *Ibn Mâjah* (1/175) (529, 530).

the most difficult of problems. Yes, the Prophet ﷺ could have chastised the Bedouin, as many adults do when they discipline a misbehaving child. But by placing wisdom before zeal, the Prophet ﷺ was able to have a profoundly positive impact on the Bedouin's life. The Prophet's gentle treatment of the Bedouin was also predicated on the principle of avoiding the greater of two evils. For had the Companions ﷺ attempted to stop the Bedouin mid-stream, urine would have sprayed all over the place, spoiling the Bedouin's garment, spoiling the clothing of the Companions ﷺ, and sullying various parts of the Masjid. But by leaving the Bedouin alone, the Prophet ﷺ made sure that only a small part of the Masjid would be sullied by his urine.[1]

Perhaps the greatest lesson we should take away from this story is the methodology the Prophet ﷺ followed in correcting the mistakes of ignorant people. It is a methodology that we must certainly follow in our lives, if we hope to succeed in spreading the message of Islam. Therefore, when faced with an ignorant person who means no harm, but who knows no better, we should not be harsh with him; we should not scold him; we should not curse him; and we should not do anything that will drive him away from the truth. This in no way means that we should refrain from correcting his mistake. To be sure, we should correct his mistake, but we should do so in a gentle and encouraging manner - in a way that is likely to win him over.

Example Number Four:

Mu'âwiyah ibn Al-Hakam As-Salamî ﷺ recalled an incident that occurred only shortly after he embraced Islam. He ﷺ said, "While I was praying with the Messenger of Allâh ﷺ, a man sneezed. I said, 'May Allâh have mercy on you.' When the people then shot angry gazes at me, I said, 'May my mother be bereaved of her child. What is the matter with you all? Why are you all looking at me?' They began to hit their legs with their hands. And when I realized that they were trying to silence me, I became quiet (rather

[1] Refer to *Fathul-Bârî* (1/325) and to *Sharh An-Nawawî* (3/191).

than argue with them). As for the Messenger of Allâh ﷺ - may my mother and father be sacrificed for him - I never saw anyone, neither before his time nor after his time, who taught better than he did. By Allâh, he didn't scold me, hit me, or curse me. When he completed his Prayer, he ﷺ simply said to me,

«إِنَّ هَذِهِ الصَّلَاةَ لَا يَصْلُحُ فِيهَا شَيْءٌ مِنْ كَلَامِ النَّاسِ، إِنَّمَا هُوَ التَّسْبِيحُ وَالتَّكْبِيرُ وَقِرَاءَةُ الْقُرْآنِ»

''Verily, the speech of people is not appropriate during Prayer. Prayer should be restricted to At-Tasbîh (glorifying Allâh), to At-Takbîr (magnifying Allâh by saying, 'Allâh is the Greatest'), and for the recitation of the Qur'ân.''

Or such, the narrator pointed out, was the gist of what the Prophet ﷺ said.

After the Prayer was concluded and the Prophet ﷺ finished correcting Mu'âwiyah's mistake, Mu'âwiyah ؓ said, "O Messenger of Allâh, just very recently I was still in a state of ignorance (i.e., I embraced Islam only a short while ago). When Allâh ﷻ brought Islam to us, some men among us were still going to soothsayers.'' The Prophet ﷺ said, "Do not go to them.'' Mu'âwiyah ؓ said, "Among us are men who Yatatayyarûn.'' Or in other words, among us are men who see negative omens, and who then act based on those omens. So for instance, if one of them saw an evil omen about a journey he was about to undertake, he would cancel that journey. The Prophet ﷺ said, "That (i.e., negative feelings that can be misconstrued as negative omens) represents things they feel in their heart, but they should not let that prevent (them from doing what they had previously planned).'' So, for instance, if the person planning a journey saw a negative omen or felt negative feelings about impending doom, he should understand that such negative feelings occur at times; nonetheless, they should not prevent him from doing what he had previously planned to do - namely, embark upon that journey.

Mu'âwiyah ﷺ also asked about a particular kind of soothsaying, and the Prophet ﷺ forbade him from that as well. At the end of the above-mentioned narration, Mu'âwiyah ﷺ said, "I had a servant-girl who would graze sheep for me in the area near Mount Uhud and Al-Jawwâniyyah (A place in northern Al-Madînah).[1] One day, I saw that a wolf took off with one of the sheep (she was grazing for me). I am merely a man from the children of Adam, and I became angry as do other people from the children of Adam. And so I struck the servant-girl. I went to the Messenger of Allâh ﷺ (and told him about what I did), and he made me understand that I had committed a serious mistake. I said, 'O Messenger of Allâh, shall I not then free her (in order to make up for what I did to her).' He ﷺ said, 'Bring her to me.' When I returned with her, the Prophet ﷺ asked her, 'Where is Allâh?' She replied, 'In the heavens.' The Prophet ﷺ then asked, 'Who am I?' She said, 'You are the Messenger of Allâh.' He ﷺ said (to me),

«أَعْتِقْهَا فَإِنَّهَا مُؤْمِنَةٌ»

"Free her, for she is indeed a (true) believer.'"[2]

In the previous examples - especially with the man who asked permission to fornicate, the Bedouin who urinated in the Masjid, and Mu'âwiyah ibn Al-Hakam ﷺ - we see how the Prophet's gentleness transformed people who were ignorant about their Faith into people who became determined to learn about Islam and put their knowledge into action. Those people always remained thankful to the Prophet ﷺ, more for how he treated them than for what he taught them. And this is the key to educating people and motivating them to become better Muslims. Human beings inherently dislike someone who acts as if he is better than them or is rough in his dealings with them; conversely, they love a person who is gentle and kind towards

[1] Refer to *Sharh An-Nawawî* (5/23).

[2] *Muslim* (1/381) (537); also refer to *Sharh An-Nawawî* (5/20).

them. To benefit from this lesson, you, reader, simply have to look back into your life and ask yourself the question, who had the most positive influence on your life? Or, which of your teachers do you remember with the greatest fondness? I am certain that you will find that you will recall with fondness not the person or teacher who had the most knowledge, but the person or teacher who had the best manners. It is for this reason that Mu'âwiyah ibn Al-Hakam said about the Prophet ﷺ, "Neither before nor after his time have I seen a teacher who teaches better than him."

Example Number Five:

'Umar ibn Abu Salamah said, "When I was a young boy, living in the household of the Messenger of Allâh ﷺ, my hand would roam around the (main) dish (from which everyone ate). The Messenger of Allâh ﷺ said:

«يَا غُلَامُ! سَمِّ اللهَ، وَكُلْ بِيَمِينِكَ، وَكُلْ مِمَّا يَلِيكَ»

"O young child, mention Allâh's name, eat with your right hand, and eat from the food that is nearest to you (i.e. do not put your hand all over a plate; instead, eat from that part of the plate that is nearest to you)."

When teaching this simple etiquette, the Prophet ﷺ did not speak in a raised or angry voice with the child; instead, he gently taught him proper table manners. The few words the Prophet ﷺ used had a more profound effect on the child than any long, angry lecture possibly could have had, for, when he was an adult, 'Umar ibn Abu Salamah said, "From that moment until this very day, that is how I have continued to eat (i.e. from that moment onward, whenever I eat, I mention Allâh's name, eat with my right hand, and eat from the food that is nearest to me on my plate)."[1]

[1] *Muslim* (3/1599) (2022) and *Bukhârî* (9/521) (5376).

Example Number Six:

Salamah ibn Sakhr Al-Ansârî ﷺ related an interesting account about how he once got into serious trouble, and about how the Prophet ﷺ helped him find an exceptionally easy way out of his predicament. Salamah ﷺ described how he was a man who was stronger than most men when it came to sexual relations; he could go for a very long time, and he lacked patience, not being able to hold himself back from having sex. So one Ramadan, Salamah ﷺ became very afraid for himself: He feared that if he were to have sex with his wife late in the night, he would go on so long that he would still be having sex in the beginning of the day, without having the patience to stop and wait until the next evening; after all, during Ramadan, food is not the only thing that is prohibited in the daytime; sex is as well.

Salamah ﷺ was determined not to commit the serious sin of having sex during one of the days of Ramadan, and so he made a strange oath, saying that, until the end of Ramadan, his wife was just as unlawful for him as was his mother. This oath is unlawful in Islam and requires an act of atonement, as will be made clear later on in this narration. Thus, through his own doing, Salamah ﷺ made his wife unlawful for himself, during both the days and nights of Ramadan. At any rate, during one of the nights of Ramadan, Salamah ﷺ saw a part of his wife's body that caused him to feel lustful for her, and not being able to control himself, he immediately threw himself upon her.

Now Salamah ﷺ really found himself to be in a pickle. He had no choice but to inform the Prophet ﷺ about the sin he had perpetrated. But first he went to his people and explained his situation. He ﷺ asked them to accompany him when he went to the Prophet ﷺ for moral support. They refused, saying that they feared that a Verse of the Qur'ân would be revealed not just about him, but about all of his relatives, and it would put them to shame until the end of time. Having thus been abandoned by his relatives, Salamah ﷺ went by himself to the Prophet ﷺ and explained his situation.

The Prophet ﷺ asked him three times whether he had really perpetrated that sin, and each time Salamah ﷺ confessed. The only solution was for Salamah ﷺ to atone for his sin. Salamah ﷺ was prepared to do whatever was necessary to make atonement, and he made that clear to the Prophet ﷺ, saying to him, "Yes, here I am. Pass any judgment upon me, and I will patiently accept it." The Prophet ﷺ said to him, "Free a slave." Salamah ﷺ said that he had no slave to free. The Prophet ﷺ said, "Fast two months." Salamah ﷺ replied, "O Messenger of Allâh, and did I not get into this situation as a result of fasting." The Prophet ﷺ said, "Then give charity (to atone for your sin)." Salamah ﷺ said, 'By the One Who has sent you with the truth, we spent last night hungry, without any dinner to eat." The Prophet ﷺ said,

«اذْهَبْ إِلَى صَاحِبِ صَدَقَةِ بَنِي زُرَيْقٍ فَقُلْ لَهُ: فَلْيَدْفَعْهَا إِلَيْكَ، فَأَطْعِمْ عَنْكَ مِنْهَا وَسْقاً سِتِّينَ مِسْكِينًا، ثُمَّ اسْتَعِنْ بِسَائِرِهِ عَلَيْكَ وَعَلَى عِيَالِكِ»

"Go to the person who is responsible for giving charity on behalf of the Banu Zuraiq tribe (Salamah's very own tribe), and instruct him to give you (food) to give away as charity and then feed a wasq of it on your behalf to sixty poor people. Then help yourself and your dependants with the remainder of it."

The Prophet ﷺ told Salamah ﷺ to take a single Wasq of food; one Wasq was equivalent to 60 Sâs, and one Sâ was equivalent to four handfuls of food. Therefore the Prophet ﷺ was bestowing upon Salamah ﷺ a significant amount of food. The Prophet ﷺ then instructed Salamah ﷺ to feed 60 poor people with that food, and to use the rest for himself and his family. When Salamah ﷺ finished feeding 60 people, his atonement would be complete.

What clearer example can there be of the Prophet's gentleness and kindness. For here was a man that went to him, thinking that he would have to pay a heavy price for his sin; and then in the end,

the Prophet ﷺ not only helped solve his problem of making atonement, but also gave him food that could help feed himself and his family.

When Salamah ﷺ returned to his people, he said to them, "(When I came to you for help) I found near-sightedness and poor opinions. But with the Messenger of Allâh ﷺ I found ease, openess, and blessedness. He ordered me to take your charity money, so hand it over to me.'' They did so, after which Salamah ﷺ proceeded to finish expiating for his sin.[1]

Example Number Seven:

Anas ﷺ reported that on one occasion, when the Prophet ﷺ passed by a woman who was crying beside a grave, he ﷺ said to her, "Fear Allâh and be patient.'' She retorted, "Go away from me. Verily, you have not been afflicted with my calamity, and you do not even know my situation.'' Afterwards, she was told that she had spoken in that rude manner with none other than the Prophet ﷺ. She ﷺ went to the Prophet ﷺ, and not finding any guards to prevent her from seeing him, she went inside and told him that she had not recognized him when they met in the graveyard. The Prophet ﷺ said, "Verily, true patience is shown at the initial shock.''[2] Or in other words, true patience is shown when one initially receives news of a calamity. The point here is that, rather than scold the woman for her rude behavior towards him, the Prophet ﷺ focused on doing what he had tried to do in the graveyard - namely, exhort her to be patient and teach her something that could benefit her in her Religion. Her verbal abuse was erased from his memory, as he ﷺ thought only of helping her.



[1] Related by *Ahmad*, *Abu Dâwûd*, *At-Tirmidhî*, and *Ibn Mâjah*. Refer to *Sahîh At-Tirmidhî* (1/352) and *Irwâ Al-Ghaleel* (7/179).

[2] *Bukhârî* (along with Ibn Hajar's famous commentary, *Al-Fath*) (3/148) (1283).



Chapter 14

His Patience

An impatient person, early on in his life, gives up on his hopes, dreams, and goals. A person with some degree of patience might persevere for a while, but if the doors of opportunity are closed before him, or if his enemies threaten to take away his life, he will eventually either give up or compromise his principles. I can go on listing the various degrees of patience a person can have, but the simple point I want to make here is that the Prophet ﷺ was endowed with the highest degree of patience that is possible for any human being. The doors of opportunity were seemingly closed before him when most of his own relatives rejected his message, when he and his Companions ﷺ were being persecuted by the leaders out of Quraish, when he could find no suitable safe-haven for his Companions ﷺ, when certain leaders of the Quraish physically assaulted him, or when he and his Companions ﷺ were besieged in one of Makkah's mountain-passes for three years. And yet through all of that, and a great deal more, the Prophet ﷺ remained steadfast upon his Religion, refusing to

make any compromises regarding his Faith. Throughout all of the trials and tribulations he endured, his sight was set on a single overriding goal - that of pleasing Allâh ﷻ. He patiently strove after that goal until his very last breath, when he returned to his Lord, being pleased with Him, and with his Lord being pleased with him. There are innumerable examples of the Prophet's patience, but for the purposes of this work are sufficient with the following few.

Example Number One:

In the early stages of the Prophet's mission, Allâh ﷻ ordered the Prophet ﷺ to invite his relatives to Islam, saying to him:

﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ ﴿٢١٤﴾ وَٱخْفِضْ جَنَاحَكَ لِمَنِ ٱتَّبَعَكَ مِنَ ٱلْمُؤْمِنِينَ ﴿٢١٥﴾ فَإِنْ عَصَوْكَ فَقُلْ إِنِّى بَرِىٓءٌ مِّمَّا تَعْمَلُونَ﴾

''And warn your tribe (O Muhammad) of near kindred. And be kind and humble to the believers who follow you. Then if they disobey you, say: ''I am innocent of what you do.'' (Qur'ân 26:214-216)

The Prophet ﷺ then stood up and answered his Lord's command. Ibn 'Abbâs رضي الله عنه reported that, when

﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ﴾

"And warn your tribe (O Muhammad ﷺ) of near kindred"

was revealed, the Prophet ﷺ ascended Mount As-Safâ and began to call out, "O children of Faihr, O children of 'Adee,'' these being the various sub-tribes of the Quraish. They all gathered together before the Prophet ﷺ, and if a man was not able to go himself, he sent a messenger on his behalf to find out what was happening. The Quraish, Abu Lahab included, came, and the Prophet ﷺ said,

«أَرَأَيْتَكُمْ، لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا بالوَادِي تُرِيدُ أَنْ تُغِيرَ عَلَيْكُمْ، أَكُنْتُم مُصَدِّقِيَّ؟»

''Suppose I informed you that horses (i.e., an army riding on horses) were in the valley (i.e., behind this mountain), intending to attack you - would you believe me?''

"Yes,'' they said, "We have experienced nothing from you but truthfulness.''

"Then I am a warner to you,'' said the Prophet ﷺ,

«فَإِنِّي نَذِيرٌ لَكُمْ بَينَ يَدَيْ عَذَابٍ شَدِيدٍ»

(The Prophet (ﷺ) then went on to say: ''Verily! I'm a warner before the time of a severe punishment.''

"Woe to you for the rest of this day!'' exclaimed Abu Lahab. "Is it only for this that you have gathered us together?'' Then Allâh ﷻ revealed the following verses,[1] making it clear who it was that was headed for destruction:

﴿تَبَّتْ يَدَآ أَبِى لَهَبٍ وَتَبَّ ۝١ مَآ أَغْنَىٰ عَنْهُ مَالُهُۥ وَمَا كَسَبَ﴾

''Perish the two hands of Abu Lahab (an uncle of the Prophet ﷺ), and perish he! His wealth and his children (etc.) will not benefit him!'' (Qur'ân 111: 1, 2)

According to one narration, the Prophet ﷺ invited them one sub-tribe at a time, saying to the members of each sub-tribe,

«أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ. . .»

"Save yourselves from the Hellfire.''

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[1] *Sahîh Bukhârî*, "The Book of *Tafsîr*.'' *Hadîth* number: 4770.

To make the situation of his relatives crystal-clear, the Prophet ﷺ also called out to his daughter, saying,

«يَا فَاطِمَةُ أَنْقِذِي نَفْسَكِ مِنَ النَّارِ؛ فَإِنِّي لَا أَمْلِكُ لَكُمْ مِنَ اللهِ شَيْئًا، غَيْرَ أَنَّ لَكُمْ رَحِمًا سَأَبُلُّهَا بِبِلَالِهَا»

"O Fâtimah, save yourself from the Hellfire, for I have no authority from Allâh ﷻ to avail you in the least (in the Hereafter), except that you have ties of relation (with me), which I will join (by being good to you in this world)."[1]

In his determination to further the cause of Islam, the Prophet ﷺ was willing to endure every conceivable hardship; he was even willing to endure persecution at the hands of his closest relatives. And he ﷺ even made it clear to his beloved daughter, Fâtimah رضي الله عنها, that, although he would always remain a dutiful parent to her, he would not be able to save her from the Hellfire if she were to refuse to embrace Islam. In the above-mentioned narrations, the Prophet ﷺ informed his family members that their true relation to one another hinged on Faith, and that the blind clan-based loyalties of the pre-Islamic days of ignorance had now disappeared and melted in the heat of his message, which he ﷺ came with from Allâh ﷻ. These words of the Prophet ﷺ were not empty, but instead were backed up by a life of action, for never once did the Prophet ﷺ compromise his principles.

In response to what the Prophet ﷺ said in the above-mentioned narrations, his relatives responded with scorn, derision, and rejection. Had the Prophet ﷺ came with a religion that concerned itself solely with ritualistic acts of worship, the leaders of the Quraish would have reacted differently: They perhaps would have humored or indulged the Prophet's wishes, for after all, the Prophet ﷺ was one of Makkah's favorite sons. But they knew that

[1] *Bukhârî* (8/501) (4771), (5/382), and *Muslim* (1/192) (206) and its wording.

the reality was otherwise; they knew that Islam was challenging their customs, their beliefs, and their authority. Thus from the very outset they made it clear to the Prophet ﷺ that he would have to make some serious compromises, or that otherwise he should prepare for an all-out war. Despite the fact that he was greatly outnumbered, the Prophet ﷺ paid no heed to their requests, for he had been sent by Allâh on a mission, a mission that was so crucial to the fate of mankind that he was not prepared to surrender or compromise, even if he was opposed by everyone on earth.[1]

And so, with patience and perseverance, the Prophet ﷺ continued to invite people to the truth, both by day and by night, as well as openly and secretly. No one was able to turn him away from his mission - and that is not to say that many people did not try. He didn't wait for people to come to him; rather, he went to them wherever they gathered, thus exposing himself to their derision and ridicule. He ﷺ was not deterred, for he remembered the patience of past Prophets who fared much worse in their efforts to save others than he did. He remembered Prophets who were killed by their people; Prophets, such as Moses عليه السلام, who were harmed by their people; and Prophets, such as Noah عليه السلام, who patiently and dutifully performed the duties of their mission for long periods of time - in the case of Noah عليه السلام, for 950 years. The Prophet ﷺ invited every person he met - the free man and the slave, the strong and the weak, the rich and the poor, the young and the old and the male and the female. When it came to spreading the message of Islam, everyone in his eyes was equal.

The Islamic principle of equality infuriated the leaders of the Quraish, some of whom had slaves who had become Muslims. Those leaders proceeded to persecute Muslims regardless of their status in society; nonetheless, it was slaves and weak Muslims

[1] Refer to *Ar-Raheeq Al-Makhtoom* (pg. 78); to *Fiqhus-Seerah*, by Muhammad Al-Ghazâlee (pgs. 101, 102); and to *As-Seerah An-Nabawiyyah*: *Duroos Wa-'Ibar*, by Mustafâ As-Sibâ'î (pg. 47).

who bore the major brunt of the polytheists' abuse. Some Muslims suffered verbal abuse; others suffered physical abuse; yet others suffered both; and then there was some, such as Yâsir's parents, who suffered death at the hands of their Qurashî tormentors. And yet even though the Prophet ﷺ was himself a victim of both verbal and physical abuse - on one occasion, a leader of the Quraish almost choked him to death - he ﷺ refused to give up his mission.

Not only did the Prophet ﷺ refuse to give up, he also took the hard road, avoiding shortcuts that might bring short-term success but that would ultimately have serious and long-lasting negative effects. By this, I mean that, for 13 long and hard years, the Prophet ﷺ refused to retaliate, making it binding on both himself and his followers to patiently endure the onslaught of the Quraish without raising a finger to fight them back. This was asking a lot of both himself and his Companions رضي الله عنهم, but, the Prophet ﷺ understood, patience was an integral component to long-term success.

It would have been very easy for the Prophet ﷺ to retaliate. He had very capable followers whom he could have ordered to carry out political assassinations. The main targets of those assassinations would have been the most vocal and active of Islam's enemies - the likes of Al-Walîd ibn Al-Mughîrah Al-Makhzûmî, Al-'Âs ibn Wâil As-Sahmî, Abu Jahl 'Amr ibn Hishâm, Abu Lahab 'Abdul-'Uzzah ibn 'Abdul-Muttalib, An-Nadr ibn Al-Hârith, 'Uqbah ibn Abi Mu'eet, Ubai ibn Khalaf, and Umayyah ibn Khalaf. But the Prophet ﷺ understood that, while killing such men might bring positive short-term results, the long-term results would have been disastrous for Muslims - the leaders of the Quraish would probably have intensified their persecution campaign to the point of ordering for the wholesale destruction of Muslims. Only patience and steadfastness, therefore, could lead to long-term positive results; as such, the Prophet ﷺ maintained a stance of passive resistance throughout his stay in Makkah.

The Prophet ﷺ was peaceful not because evil-doers and transgressors should go unpunished for their crimes, but because it was the wise thing to do. Muslims at all times need to keep this point in mind. Whenever they are faced with a crisis, they must not adopt the easiest solution, the first one that comes to mind, or the one that will bring only immediate short-term success. They must rather take the wisest course of action, which often does not mean immediate victory; instead, often it means pain, suffering, patience, and sacrifice.[1]

Example Number Two:

When threats and aggressive persecution tactics did not work, the leaders of the Quraish decided to try another approach, a two-tiered approach that involved both promises of reward and threats of destruction. As for the former, they promised the Prophet ﷺ whatever worldly pleasure he desired if he gave up his mission; and as for the latter, they threatened Abu Tâlib - the Prophet's uncle who, as long as he remained alive, protected the Prophet ﷺ from his enemies - with all-out war.

For instance, one day the leaders of the Quraish went to the Prophet's uncle and said, "O Abu Tâlib, among us you are deemed aged, honorable, and a man worthy of high-ranking. Verily, we asked you to put a stop to your nephew (and his activities), but you have not done so. By Allâh, we will not patiently stand by and watch our fathers being cursed, our wise ones being derided, and our gods being impugned. So either you stop him or we will fight against him and you, until one of the two sides (of our dispute) is destroyed."

By saying these words, the leaders of the Quraish knew that they had struck a nerve of Abu Tâlib; after all, he was still a polytheist who followed the idol-worshiping ways of his forefathers. A man who honored tradition and tribal loyalties above all else, Abu

[1] Refer to *Târeekh Al-Islâmî*, by Mahmood Shâkir (2/65).

Tâlib was loath to the idea of going to war with his own relatives. And yet he did not want to abandon his nephew, whom he loved more than any other person on earth. Hoping he could convince his nephew to give up his mission, Abu Tâlib went to him and informed him about what the leaders of the Quraish had said to him. He then said, "So save the both of us, and do not place upon me a burden that neither I nor you can bear. Stop saying to your people the things they dislike hearing from you."

The threat of war loomed ominously over the Prophet's head. Most of his people opposed him, and his uncle, his last protector from the Quraish, seemed on the verge of caving in to his enemies' demands. Despite all of that, and Prophet ﷺ remained as steadfast and determined as ever. Even if every human being on earth opposed him, he would still refuse to give up, for he believed with certainty in two things: First, that he was upon the truth; and second, that, in the end, Allâh would raise His Word and grant victory to Islam and to His Prophet ﷺ. As such, he made it clear to his uncle that he would never give up his mission. It was then that Abu Tâlib realized that he would never be able to convince his nephew to make compromises in his Faith by capitulating to the terms of the Quraish. Abu Tâlib was now left with no choice save that of taking sides, and he quickly made up his mind: He told his nephew that he could be as vocal as he wanted in spreading his message, for, as a loving uncle, he would continue to defend him until the very end.

Example Number Three:

Even though the leaders of the Quraish became more merciless in their campaign to persecute Muslims, Islam continued to spread throughout Makkah. In fact, two of Quraish's strongest members became Muslims: Hamzah ibn 'Abdul-Muttalib رضي الله عنه and 'Umar ibn Al-Khattâb رضي الله عنه. The conversion of these two men emboldened Muslims, for those that had kept their Islam secret for years now openly declared their Faith; and the rest openly flaunted their

Faith, showing that they cared little about the enmity that was shown to them by the Quraish.

This new turn of events gave pause to the leaders of the Quraish, who now began to think that it was time to turn to untried tactics - namely, that of trying to negotiate with the Prophet ﷺ and offer him as much worldly treasures as he desired. To negotiate terms on their behalf they sent 'Utbah ibn Rabee'ah, a well-respected and honored chieftain whom they knew they could trust.

'Utbah went to the Messenger of Allâh ﷺ, sat down beside him, and said, "O my nephew, you know that among us you are deemed a person of high-ranking, a person of noble lineage. And yet you have brought to your people a tremendously serious matter, one through which you have managed to divide the ranks of your people, to deride the wise ones among them, to find fault with their gods and religion, and to label as disbelievers those that have passed on from their forefathers. Now listen to me as I present to you a number of offers; perhaps you will accept some of them.''

The Messenger of Allâh ﷺ replied, "Speak, O Abul-Walîd, and I will listen.''

'Utbah said, 'O my nephew, if, through what you have come with, all that you want is wealth, we will gather for you our wealth, until you become the richest man among us. If all that you desire is honor, we will make you our leader, after which we will make no decision without your approval. If all that you desire is a kingdom, we will make you our king. And if the one who comes to you (i.e., the angel Jibrîl) is nothing more than an imagined apparition, which you are not able to ward off, we will seek out the best medicine and spend as much of our wealth as is necessary to cure you.'' Throughout 'Utbah's talk, the Prophet ﷺ remained patient, saying not a word, even though 'Utbah, with his rude speech, deserved to be silenced. Finally, when 'Utbah stopped talking, the Prophet ﷺ calmly asked, "Are you done, O

Abul-Walîd?'' 'Utbah replied, "Yes.'' And the Prophet ﷺ said, "Now you listen to me.'' 'Utbah replied, "I will do so,'' upon which the Prophet ﷺ proceeded to recite these verses of the Noble Qur'ân:

﴿حمٓ ١ تَنزِيلٞ مِّنَ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ٢ كِتَٰبٞ فُصِّلَتۡ ءَايَٰتُهُۥ قُرۡءَانًا عَرَبِيّٗا لِّقَوۡمٖ يَعۡلَمُونَ ٣ بَشِيرٗا وَنَذِيرٗا فَأَعۡرَضَ أَكۡثَرُهُمۡ فَهُمۡ لَا يَسۡمَعُونَ ٤ وَقَالُواْ قُلُوبُنَا فِيٓ أَكِنَّةٖ مِّمَّا تَدۡعُونَآ إِلَيۡهِ وَفِيٓ ءَاذَانِنَا وَقۡرٞ وَمِنۢ بَيۡنِنَا وَبَيۡنِكَ حِجَابٞ فَٱعۡمَلۡ إِنَّنَا عَٰمِلُونَ﴾

''Hâ-Mîm (These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.) A revelation from Allâh, the Most Beneficent, the Most Merciful. A Book whereof the verses are explained in detail; - A Qur'ân in Arabic for people who know. Giving glad tidings (of Paradise to the one who believes in the Oneness of Allâh (i.e. Islamic Monotheism) and fears Allâh much (abstains from all kinds of sins and evil deeds) and loves Allâh much (performing all kinds of good deeds which He has ordained), and warning (of punishment in the Hellfire to the one who disbelieves in the Oneness of Allâh), but most of them turn away, so they listen not. And they say: ''Our hearts are under coverings (screened) from that to which you invite us, and in our ears is deafness, and between us and you is a screen, so work you (on your way); verily, we are working (on our way).''
(Qur'ân 41:1-5)

'Utbah listened attentively throughout the Prophet's recitation of these Verses. When the Prophet ﷺ reached the Verse of Sajdah (when one reads such a Verse, one should perform prostration), the Prophet ﷺ stopped reciting and performed prostration. He ﷺ then said,

«قَدْ سَمِعْتَ يَا أَبَا الْوَلِيدِ مَا سَمِعْتَ، فَأَنْتَ وَذَاكَ»

''O Abul-Walîd, you have heard what you needed to hear, and now the choice is yours.''[1]

According to another narration, 'Utbah listened attentively until the Messenger of Allâh ﷺ reached the Verse:

﴿فَإِنْ أَعْرَضُوا فَقُلْ أَنذَرْتُكُمْ صَاعِقَةً مِّثْلَ صَاعِقَةِ عَادٍ وَثَمُودَ﴾

''But if they turn away, then say (O Muhammad): ''I have warned you of a Sa'iqah (a destructive awful cry, torment, hit, a thunderbolt) like the Sa'iqah which overtook 'Ad and Thamud (people).'' (Qur'ân 41:13)

When the Prophet ﷺ finished reading this Verse, 'Utbah stood up, panic-stricken and terrified. He placed his hand on the Prophet's mouth and said, "I ask you by Allâh and by our family relations (to stop immediately).'' He then turned around and left, hurrying back to his people, nay, sprinting back to them as if he was being chased by bolts of lighting. So terrified was 'Utbah by the warning in the above-mentioned verse that he suggested to the Quraish that they leave Muhammad ﷺ alone. He insisted that they not stand in his way, shrewdly telling them that, if others defeated him, the problems of the Quraish would be solved; and that if he defeated all others in Arabia, his honor would mean their honor, and his victory would mean their victory. But his astute analysis fell on deaf ears, for the leaders of the Quraish remained as determined as ever to oppose the Prophet ﷺ. [2]

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[1] Ibn Ishâq mentioned this story in *Al-Maghâzî* (1/313), having taken it from *Seerah ibn Hishâm*. Al-Albânî said, "The chain of this story is *Hasan* (acceptable), Allah willing.'' Refer to the following sources: *Fiqhus-Seerah*, by Al-Ghazâlee (pg. 113), *Tafsîr Ibn Kathîr* (4/61), *Al-Bidâyah Wan-Nihâyah* (3/62), and *Ar-Raheeq Al-Makhtoom* (pg. 103).

[2] Refer to *Al-Bidâyah Wan-Nihâyah* (3/62); to *Târîkh Al-Islâm*, by Adh-Dhahabî; to *Qism As-Seerah* (pg. 158); to *Fiqhus-Seerah*, by Muhammad Al-Ghazâlee (pg. 114); to *Hadhal-Habeeb Yâ-Muhibb* (pg. 102); and to *Tafsîr Ibn Kathîr* (4/62).

By Allâh's grace, and then through the wisdom Allâh ﷻ bestowed upon him, the Prophet ﷺ chose the best Verses for the occasion, Verses that made clear to 'Utbah the reality of his message and mission. The Prophet ﷺ came with a book from Allâh, and his mission was to invite people to the truth. Now, if he ﷺ expected others to obey their Lord, he ﷺ certainly had every reason to expect the very same from himself. It was his duty to seek out Allâh's pleasure, without going after power, wealth, status, or any of the transient things and pleasures of this world. And he ﷺ lived up to that duty, refusing 'Uqbah's offer, desiring instead the eternal rewards of the Hereafter.

Example Number Four:

The leaders of the Quraish tried everything at their disposal to turn the Prophet ﷺ away from his mission. They sent 'Utbah to offer the Prophet ﷺ wealth, status, and power, and he refused all of those things. They even were willing to make compromises in their own religion, offering to worship Allâh ﷻ for a year, if the Prophet ﷺ would be willing to worship their gods for a year. When all of their efforts failed, they turned to that most effective tool of people who are at once false and desperate: Slander. They accused the Prophet ﷺ of being mad, and of being a sorcerer.[1]

But as their desperation grew, so did their propensity to resort to vile and violent means. For instance, Abu Jahl once asked other members of the Quraish, "Does Muhammad cover his face with dust (by performing prostration) right in your midst?" Someone answered, "Yes." Abu Jahl then said, "By Al-Lât and Al-'Uzza! If I see him doing that, I will indeed tread on his neck, or I will cover his face with soil." Soon thereafter, the Messenger of Allâh ﷺ was praying in the Masjid, when Abu Jahl saw him and proceeded to fulfill his pledge. But no sooner did Abu Jahl approach the

[1] Refer to *Fiqhus-Seerah*, by Muhammad Al-Ghazâlee (pg. 106); *Ar-Raheeq Al-Makhtoom* (pgs. 80, 82); *At-Târeekh Al-Islâmî*, by Mahmood Shâkir (2/85, 88, 91, 93, 94); and *Hadhal-Habeeb Yâ-Muhibb* (pg. 110).

Prophet ﷺ then he began to tread backwards, warding something off with his hands, but what it was that he was warding off no other member of the Quraish that was present could discern. Seeing this strange occurrence and the terrified expression on Abu Jahl's face, someone asked him, "What is the matter with you?" Perhaps it was the terror of the moment that made Abu Jahl give an uncharacteristically honest response: "Verily, between me and him are a trench of fire, terror, and wings (the wings of angels)." The Messenger of Allâh ﷺ later shed light on what had happened: "Had he come near me, the angels would have snatched him, limb by limb."[1] Allâh ﷻ then revealed the Verse:

﴿كَلَّآ إِنَّ ٱلْإِنسَٰنَ لَيَطْغَىٰٓ﴾

"Nay! Verily, man does transgress all bounds (in disbelief and evil deeds, etc.)" (Qur'ân 96: 6)

Allâh ﷻ protected the Prophet ﷺ from Abu Jahl and from other Qurashî leaders who wanted to hurt him. He ﷺ always remained patient, sacrificing his wealth, his time, and his own well-being - all because he desired nothing more than to please his Lord, Allâh ﷻ.

Example Number Five:

Ibn Mas'ûd ﷺ narrated: "While the Messenger of Allâh ﷺ was standing up, praying beside the Ka'bah, and the Quraish were together in their gatherings, one of them said, 'Will you not all look at this person who is performing for show? Which one of you will go to the Jazoor (a camel that is prepared for slaughter) of such and such family, take its entrails, its blood, and the remains of its womb, and bring it all here - then wait until he performs prostration, and then place it all on his back between his shoulders?' The most wretched of them left (to do this most vile

[1] *Sahîh Muslim*, the book, "Description of the Resurrection, Paradise, and Hell." (4/2154) (2797). Also, refer to *Sharh An-Nawawî* (17/140).

deed). Then, when the Messenger of Allâh ﷺ performed prostration, he (i.e., the one who had volunteered) placed it all between his shoulders. The Prophet ﷺ remained fixed in prostration, while they laughed so uncontrollably that they began to lean (or fall) over one another. Someone went to Fâtimah ﵂, who was still a child. She came hurriedly (towards the Masjid), and the Prophet ﷺ remained in prostration until she removed (the filth) from his (back). She ﵂ then approached the congregated polytheists and cursed them. When the Prophet ﷺ had completed his Prayer, he ﷺ said, 'O Allâh, destroy (the infidels of) the Quraish; O Allâh, destroy (the infidels of) the Quraish; O Allâh, destroy (the infidels of) the Quraish.' Then he ﷺ mentioned (specific) names:

«اللَّهُمَّ عَلَيْكَ بِأَبِي جَهْلٍ، وَعَلَيْكَ بِعُتْبَةَ بنِ رَبِيعَةَ، وَشَيْبَةَ بنِ رَبِيعَةَ، وَالوَلِيدِ بنِ عُتْبَةَ، وَأُمَيَّةَ بنِ خَلَفٍ، وعُقَبَةَ بنِ أَبِي مُعَيْطٍ»

''O Allâh, destroy 'Amrun ibn Hishâm, 'Utbah ibn Rabî'ah, Shaibah ibn Rabî'ah, Al-Walîd ibn 'Utbah, Umayyah ibn Khalaf, 'Uqbah ibn Abi Mu'ait.''

By Allâh, I saw them all (each of the men named above) struck dead on the Day of Badr; then they were dragged to Al-Qalîb (an old well) - the Qalîb of Badr. The Messenger of Allâh ﷺ then said, 'The people of Al-Qalîb have been followed by a curse (perhaps this refers to the realization of the Prophet's supplication against them).'''[1]

Other authentic narrations establish that the person who threw the entrails and filth of the camel onto the Prophet's back was 'Uqbah ibn Abi Mu'eet, and that the person who goaded him on to do that most despicable deed was Abu Jahl.[2] Those narrations

[1] Refer to *Sahîh Bukhârî* (1/349) (240) and *Sahîh Muslim* (2/1418) (1794).

[2] *Sahîh Muslim* (1794).

further indicate that the Quraish were greatly perturbed when the Prophet ﷺ supplicated against them, for they believed that supplications made in Makkah were answered.

Example Number Six:

Among the most despicable things that were done to the Prophet ﷺ was a cruel act that is described in *Sahîh Bukhârî*. 'Urwah ibn Az-Zubair ﷺ said, "I asked 'Abdullah ibn 'Amr ibn Al-'Âs ﷺ, 'What is the worst thing that the polytheists did to the Messenger of Allâh?'" To this question 'Abdullah ibn 'Amr ﷺ replied, "Once, while the Messenger of Allâh ﷺ was praying in the Hijr of the Ka'bah (a famous part of the Ka'bah), 'Uqbah ibn Abu Mu'eet approached him, took hold of him by his shoulder, and wrapped his garment around his neck. 'Uqbah then proceeded to violently choke the Prophet ﷺ. Abu Bakr ﷺ hurried towards them, held 'Uqbah by his shoulder, pushed him away from the Messenger of Allâh ﷺ, and recited:

﴿أَتَقْتُلُونَ رَجُلًا أَن يَقُولَ رَبِّيَ ٱللَّهُ وَقَدْ جَآءَكُم بِٱلْبَيِّنَٰتِ مِن رَّبِّكُمْ﴾

"Would you kill a man because he says : My Lord is Allâh , and he has come to you with clear signs (proofs) from your Lord?" (Qur'ân 40: 28).[1]

Just as the Prophet ﷺ was tortured, so too were his Companions ﷺ, particularly those among them who were deemed weak and powerless. When this latter category of Muslims began to suffer more and more at the hands of the Quraish, Khabbâb ﷺ went to the Messenger of Allâh ﷺ and said, "Will you not ask help for us? Will you not invoke Allâh for us?" The Messenger of Allâh ﷺ, who had been resting his head on his robe underneath the shade of the Ka'bah, sat up. His face turned red and he ﷺ said,

[1] Refer to *Sahîh Bukhârî* (7/165) (3856), (8/553), and (7/22) (3678).

«قَدْ كَانَ مَنْ قَبْلَكُمْ يُؤخَذُ الرَّجُلُ فَيُحْفَرُ لَهُ في الأرْضِ فَيُجْعَلُ فِيها ، فَيُجَاءُ بِالمِنْشارِ فَيُوضَعُ عَلى رَأْسِهِ فَيُجْعَلُ نِصْفَينِ . وَيُمْشَطُ بِأَمْشَاطِ الحَدِيدِ منْ دُونَ لَحْمِهِ وعَظْمِهِ، فَمَا يَصُدُّهُ ذَلِكَ عَنْ دِينِهِ، وَاللهِ لَيَتِمَّنَّ هٰذا الأَمْرُ حَتَّى يَسِيرَ الرَّاكِبُ مِنْ صَنْعاءَ إِلَى حَضْرَمَوتَ لا يَخَافُ إِلَّا اللهَ والذِّئبَ عَلَى غَنَمِهِ، وَلكِنَّكُمْ تَسْتَعْجِلُونَ»

"Among those who came before you, a man would have (a pit) dug for him in the ground; he would be placed inside of it, and then a saw would be brought and placed over his head. Then he would be split into two (halves), yet that did not turn him away from his Religion. What is beneath his flesh (i.e., beneath the flesh of a man from those who came before you), in terms of bone and nerve, would be combed (off) with combs of iron, yet that did not deter him from his Religion. By Allâh, He (i.e., Allâh ﷻ) will indeed complete this matter (i.e., will make Islam supreme) until a rider will travel from Sinai to Hadramoot, and fear no one (along the way) but Allâh, or (he may also fear an attack of) a wolf upon his sheep; but you indeed are in a rush (for matters to improve before the appointed time comes for that to happen)."[1]

Commenting on this *Hadîth*, one famous Shaikh said:

How perfect indeed is Allâh! What happened that made the Prophet's face turn red, that made him sit up (in that state) from his lying down position, and that made him speak to his Companions (for Khabbâb ﷺ did not go alone) in such a strong and powerful tone? Was he ﷺ reproaching them because they asked him to supplicate for them? Of course not! Far be it from him to do that, for he was kind and merciful to the people of his Nation. The tone of (their) request - 'Will you not supplicate for us? Will you not ask help for us?' - suggested the reality that was behind it: that it was coming from hearts that were worn out by punishment, overcome

[1] Refer to *Sahîh Bukhârî* (6/619) (3612), 7/164) (3852), and (12/315) (2943).

by fatigue, and crushed by affliction. They were searching out for quick relief from their travails, and they felt that help was too slow in coming. But the Prophet ﷺ knew that for each matter there is an appointed time and that before help, comes affliction. Messengers عليهم السلام were put to trial, but then the final good outcome was theirs....The Prophet ﷺ was aware of the precarious position his Companions ﷺ were in, and he ﷺ knew how worn out they had become from constant torture; their very faith was being tested Just by reading the text of the (above-mentioned) narration, it is hard for one to understand the reality of the situation that led them to ask the Prophet ﷺ to supplicate for them and invoke Allâh ﷻ to help them; only if one has experienced something similar to what they experienced can one understand the feelings and emotions that overwhelmed their souls. The Prophet ﷺ trained his Companions ﷺ to do the following:

1) To follow the way of previous Prophets عليهم السلام, Messengers عليهم السلام, and their followers, in terms of how they patiently endured punishment and torture in the path of Allâh ﷻ.

2) To be attached not to this world, but to what Allâh prepared in Paradise, in terms of bliss and reward for patient believers; and to not be deceived by the material pleasures that are in the hands of the disbelievers.

3) To be positive about the future, knowing fully well that Allâh ﷻ will make Islam reign in the life of this world and humiliate in it wrongdoers and the people of disbelief.

Furthermore, the Prophet ﷺ constantly strove to improve the situation of his Companions ﷺ, to protect them from the polytheists, to establish for them their own country, within which they could freely worship Allâh ﷻ without having cause to worry about being punished or tortured for doing so.[1]

[1] Refer to The Noble Life of the Prophet ﷺ, Vol. 1, by Dr. 'Ali Muhammad As-Sallâbî, Darussalam Publications. (pgs. 406, 407)

Example Number Seven:

If the leaders of the Quraish did not have the decency to refrain from slandering the Prophet ﷺ, they were certainly not above name-calling. Out of jealousy and strong feelings of hatred, certain members of the Quraish changed the Prophet's name, using a made-up, fabricated name as a way of insulting the Prophet ﷺ.

In Arabic, many names have meanings, a linguistic feature that is rarely found in the English language. So while the English names John and Bob convey no meaning, Faisal and Hasan do (the former comes from the root word Fasala, which, in general, means to distinguish, separate, or decide between two matters; and the latter comes from the root word Hasuna, which, in general, means to be good). As for the Prophet's name, it, coming from the root word Hamida (to praise), means 'The Praised One.' So in order to insult the Prophet ﷺ, certain members of the Quraish called him by a name that conveys the opposite meaning: They called him Mudhammam, which means the disparaged, lowly, or blameworthy one. Consequently, the Prophet ﷺ said,

«أَلَا تَعْجَبُونَ كَيْفَ يَصْرِفُ اللهُ عَنِّي شَتْمَ قُرَيْشٍ ولَعْنَهُمْ؟! يَشْتِمُونَ مُذَمَّمًا ويَلْعَنُونَ مُذَمَّمًا وأنا مُحَمَّدٌ»

'Are you not amazed by how Allâh diverts away from me the cursing and swearing of the Quraish? They curse the 'Lowly One,' and they swear at the 'Lowly One,' and yet (that does not affect me for) I am Muhammad '(The Praised One').''[1]

When Umm Jameel, the wife of Abu Lahab, heard about the Verses of the Qur'ân that were revealed about her husband, she went to the Messenger of Allâh ﷺ, who, at the time, was sitting beside the Ka'bah in the company of Abu Bakr ؓ. With a stone in

[1] *Bukhârî* (6/554) (3533).

her hand, Umm Jameel stood over them and said, "O Abu Bakr, where is your companion? It has been conveyed to me that he satirizes me. By Allâh, had I found him (now), I would have struck his mouth with this stone!" She continued to say, "By Allâh, I am a poet (so now listen to these Verses): The Lowly One we disobey, his affair we reject, and his Religion we truly despise." She then left. Bewildered by what had just happened, Abu Bakr ﷺ said, "O Messenger of Allâh, do you suppose that she did not see you!" The Prophet ﷺ said, "Verily, Allâh prevented her from seeing me."[1]

The more Muslims increased in number, the more the polytheists increased the intensity of their brutal and evil tactics. They were as active with their hands as they were with their tongues, losing no opportunity to abuse Muslims with insults and physical beatings. When the Messenger of Allâh ﷺ saw that the situation was getting worse and that he could do nothing to stop the Quraish, he ﷺ granted his Companions ﷺ permission to migrate to Abyssinia. Consequently, a group that consisted of twelve men and fourteen women left Makkah with their lives and Religion intact, and made their way to Abyssinia, a land that was ruled by a just and fair Christian king. No sooner did this group, which was headed by 'Uthmân ibn 'Affân ﷺ, reached the seaside, then they were met by the crew of two ships, who agreed to take them to the land of Abyssinia. This took place in Rajab, in the fifth year of Muhammad's prophethood. The Quraish gave chase, but by the time they reached the seaside, 'Uthmân ﷺ and the others had already made sail.

A short time later, and while in Abyssinia, 'Uthmân ﷺ and the other migrants heard news that gave them great joy; they heard that the leaders of the Quraish stopped persecuting the Prophet ﷺ. And as nice and kind as the king of Abysinnia, An-Najâshî, was to them, they longed for their homeland and decided to

[1] Refer to *Seerah Ibn Hishâm* (1/378).

return immediately. Sadly, however, just before they reached Makkah, they found out that they had been misinformed, that nothing had changed in Makkah, and that, if anything, the Quraish treated Muslims more harshly than ever before. It would not be easy to travel back to Abysinnia, so some of them entered Makkah, after first gaining protection from a Makkan nobleman; among those who returned in this fashion was Ibn Mas'ûd. The others who re-entered Makkah did so secretly.

When the situation in Makkah worsened even more, the Prophet ﷺ gave his Companions ﷽ permission to migrate to Abyssinia for a second time. This time around, 83 men (83 if 'Ammâr ibn Yâsir ﷽ was among them) and 19 women migrated. The king of Abyssinia, An-Najâshî, welcomed his guests, allowing them to safely and freely live in his realm and practice their Religion. While his hospitality pleased his Muslim guests, it had an opposite effect on the leaders of Quraish in Makkah. They were furious when they found out about the situation of Muslims in Abyssinia. Consequently, they sent two delegates, providing them with expensive gifts for the king, and instructing them to convince the king to expel Muslims from his kingdom. When An-Najâshî found out about the beauty of the Religion of Islam, and about the wonderful things it had to say about Jesus عليه السلام and Mary عليها السلام, he returned the gifts of the delegates and stated to them in no uncertain terms that he was not willing to expel his honored guests. For a number of years thereafter, the Muslim migrants remained in Abyssinia, living in peace and freely practicing their Religion. They finally left Abyssinia and returned to their homeland (or near their homeland, going not to Makkah but to Al-Madînah) during the year of the Khaibar Conquest.[1]

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[1] Refer to *Zâd Al-Ma'âd*, by Ibn Al-Qayyim (3/23); to *Ar-Raheeq Al-Makhtoom* (pg. 89); to *Hadhal-Habeeb Yâ Muhibb* (pg. 120); to *Seerah Ibn Hishâm* (1/343); to *Al-Bidâyah Wan-Nihâyah* (3/66); to *At-Târeekh Al-Islâmî*, by Mahmood Shâkir (2/98, 109); and to *Târeekh Al-Islâm*, by Adh-Dhahabî (pg. 183).

Example Number Eight:

Despite the best of Quraish's efforts, they could not stop Islam from spreading nor, for that matter, could they stop Muslims from leading a peaceful and safe existence in Abyssinia. All of this infuriated Quraish's leaders, whose rage was directed not just at Muslims, but also on the non-Muslim members of the Banu Hâshim, Banu 'Abdul-Muttalib, and Banu 'Abd-Manâf tribes; after all, these tribes provided, on the order of Abu Tâlib, protection to the Prophet ﷺ.

The rest of Quraish's sub-tribes gathered together and agreed among themselves to boycott each of the aforementioned tribes - by not intermarrying with them, doing business with them, sitting down with them, and speaking to them. They further agreed that this boycott was going to continue until the leaders of the aforementioned sub-tribes handed over the Messenger of Allâh ﷺ to the leaders of the Quraish.

The terms of the boycott were set down on a scroll, which was then hung up inside of the Ka'bah. With the exception of Abu Lahab, whose loyalty was completely with the leaders of the Quraish, every member of the Banu Hâshim clan and the Banu 'Abdul-Muttalib clan was affected by the boycott, regardless of his or her religious affiliation.

They were all, including the Messenger of Allâh ﷺ, physically enclosed in what was known as the mountain-pass of Abu Tâlib. They first entered that mountain-pass on the night of the new-moon of Muharram, during the seventh year of the Messenger of Allâh's prophethood. The blockade that ensued was cruel and shameful. Inside of Abu Tâlib's mountain-pass, the Prophet ﷺ and his fellow clansmen were deprived of every worldly comfort for three long, hard years. From hunger and deprivation, the sounds of their children crying could be heard on the other side of the mountain in Makkah.

Allâh ﷻ then sent news to the Prophet ﷺ, informing him about the scroll that contained the terms of the boycott. Allâh ﷻ informed the Prophet ﷺ that every shameful and unjust part of the scroll had been eaten up by insects, leaving only Allâh's name. When the Prophet ﷺ told Abu Tâlib about what he had just learned, the latter went to the Quraish and informed them about what the Prophet ﷺ had told him. He then said, "If Muhammad was lying (to me), then we will no longer stand between you and him (i.e., you can do with him whatever you want). But if he was truthful, then you will stop cutting off family ties with us, and you will stop wronging us." They said, "You have spoken justly (i.e., we accept your terms)." They then entered the Ka'bah, took down the scroll, and saw that the Messenger of Allâh ﷺ had spoken the truth. That, in addition to a noble effort on the part of Mut'im ibn 'Adi and others, who began a campaign to end the blockade,[1] - an event which coincided with the tenth year of the Prophet's mission.

The boycott took its toll on the members of the Prophet's clan, for they went without food for long periods of time. It especially took its toll on two of the most important people in the Prophet's life: First, his uncle and protector, Abu Tâlib; and second, his wife and true companion, Khadîjah رضي الله عنها. The latter died three days after the end of the boycott, and the former died six months after the boycott (although the exact dates of their deaths remain a point of disagreement among historians).[2]

Their deaths were heavy blows for the Prophet ﷺ. With Abu Tâlib gone, it was not only the noblemen of the Quraish who tried to harm the Prophet ﷺ; they were joined by foolish people who, during Abu Tâlib's lifetime, never could have even imagined giving the Prophet ﷺ a hard time. The Prophet ﷺ began to lose hope, not of his mission, but of seeing a change in his fellow

[1] For further refrence see Ibn Seerah Hisâm.

[2] Refer to *Zâd Al-Ma'âd* (3/30); *Seerah Ibn Hishâm* (1/371); *Al-Bidâyah Wan-Nihâyah* (3/64); *At-Târeekh Al-Islâmî*, by Mahmood Shâkir (2/109, 127, 128); *Târeekh Al-Islam , by Adh-Dhahabî* (pgs. 126, 137); and *Ar-Raheeq Al-Makhtoom* (pg. 112).

tribesmen. As such, he set off on a trip to At-Tâif, hoping to convince its leaders to embrace his message, to protect him, and to provide him with sanctuary. Even there, however, he found no helper; instead, he found rejection, scorn, and ignorance. In fact, it can perhaps be correctly said that the people in At-Tâif treated the Prophet ﷺ worse than did anyone from the Quraish.[1]

Example Number Nine:

In the month of Shawwâl, during the tenth year of his prophethood, the Messenger of Allâh ﷺ set out for At-Tâif, hoping to find there tribal leaders who would respond positively to his message, and, more importantly, who would be willing to help and protect him. The latter goal was crucial because life in Makkah was no longer tenable for Muslims in general, and for the Prophet ﷺ in particular - since, with Abu Tâlib dead, it was no longer inconceivable that the leaders of the Quraish would try to kill the Prophet ﷺ (which is exactly what they tried to do shortly after he returned from At-Tâif).

Accompanying the Prophet ﷺ on his journey was the ever-trustworthy and faithful companion Zaid ibn Hârithah رضي الله عنه. On the way to At-Tâif, whenever the Prophet ﷺ passed by a tribe, he ﷺ invited its members to embrace Islam - but not a single positive reply did he ﷺ receive. The situation looked bleak, but the Prophet ﷺ was determined to go on until the very end.

Upon arriving at his destination, he ﷺ went straight to the leaders of At-Tâif, knowing that if they embraced Islam, their people would follow suit. The leaders of At-Tâif rejected the Prophet's message, and to add insult to injury, they treated the Prophet ﷺ with utter scorn and derision. For the next ten days the Prophet ﷺ visited At-Tâif's leaders individually, hoping to convince at least some of them to embrace Islam. But they all gave the same reply: "Leave our lands." Furthermore, they goaded on their children

[1] Refer to *Zâd Al-Ma'âd* (3/31) and to *Ar-Raheeq Al-Makhtoom* (pg. 113).

and foolish ones to inflict harm upon the Prophet ﷺ. For when the Prophet ﷺ intended to leave At-Tâif, two rows of children and fools chased him and Zaid ؓ, hurling insults at them, and pelting them with stones. Consequently, the skin on the Prophet's ankles was cut open, and his sandals became soaked in blood. Zaid ؓ did his best to act as a shield for the Prophet ﷺ, and as a result of his heroic behavior, he suffered a fracture on his head.

The Messenger of Allâh ﷺ escaped the physical attack, but that did not ease the pain he felt: He ﷺ was heart-broken and sad. Nonetheless, his Faith remained as strong as ever; and furthermore, Allâh ﷻ sent to him the Angel Jibrîl and the Angel of the Mountains, ordering them to obey the Prophet's wishes if he wanted the destruction of the people who had disbelieved in him for so many years. The Prophet ﷺ refused their offer, saying that, if the people he invited did not believe, he still held onto hope that their children and descendants would. 'Aaisha ؓ, the Mother of the Believers, related that she once asked the Messenger of Allâh ﷺ, "Has a day come upon you that was harder than (the day of) Uhud (i.e., the Battle of Uhud)?" The Prophet ﷺ said,

«لَقَدْ لَقِيتُ مِنْ قَوْمِكِ مَا لَقِيتُ، وَكَانَ أَشَدُّ مَا لَقِيتُ مِنْهُمْ يَوْمَ العَقَبَةِ إذْ عَرَضْتُ نَفْسِي عَلَى ابنِ عَبْدِ يَالِيلَ بنِ عَبْدِ كُلالٍ، فَلَمْ يُجِبْنِي إِلَى مَا أَرَدْتُ، فانْطَلَقْتُ وأنا مَهْمُومٌ عَلَى وَجْهِي، فَلَمْ أَسْتَفِقْ إِلَّا وَأَنَا بِقَرْنِ الثَّعالِبِ، فَرَفَعْتُ رَأسِي، فَإِذَا أَنَا بِسَحابَةٍ قَدْ أَظَلَّتْنِي، فَنَظَرْتُ فإِذَا فِيهَا جِبْرِيلُ، فَنادَانِي فَقَالَ: إنَّ اللهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لكَ وَمَا رَدُّوا عَلَيْكَ، وقَد بَعَثَ اللهُ إِلَيْكَ مَلَكَ الجِبالِ لِتَأْمُرَهُ بِما شِئْتَ فِيهِمْ، فَنَادَانِي مَلَكُ الجِبَالِ فَسَلَّمَ عَليَّ ثُمَّ قَالَ: يَا مُحَمَّدُ! فَقَالَ: ذٰلِكَ فِيمَا شِئتَ إِنْ شِئْتَ أَنْ أُطْبِقَ عَلَيهِمُ الأَخْشَبَيْنِ»

"I had to face what I faced from your people, and the worst treatment I received from them took place on the day of Al-'Aqabah, when I presented myself to Ibn 'ceg Abd Yâ-Lail ibn 'Abd Kulâl (fom Thaqîf, from the people of At-Tâif). He did not accept what I invited him to, and so I left in the direction that faced me in a distressed state. I did not come back to myself (i.e., I did not realize where I was or where I was going, so sad was I) until I was at Qarn Ath-Tha'âlib (It is a place that is today called As-Sail Al-Kabîr; it is the Meeqât - place to stop and enter into the inviolable state of being a pilgrim - for the people of An-Najd). I then raised my head, only to see that a cloud was giving me shade. I looked and saw in it (i.e., in that cloud) Jibrîl, who then called me and said, 'Allâh has indeed heard what your people said to you, and what they responded to you (when you invited them to Islam). Allâh has indeed sent to you the Angel of the Mountains (i.e., the Angel whom Allâh appointed over the mountains) so that you can order him to do whatever you want to them (i.e., if you want, the Angel of the Mountains will crush them with mountains).' The Angel of the Mountains then called me and extended greetings of peace to me. He then said, 'O Muhammad,' after which he said, 'It is as you please. If you want me to make Al-Akhshabain (two mountains in Makkah) fall upon them (i.e., upon the people of Makkah) (then that is what I will do).'"

The Prophet ﷺ said to him,

«بَلْ أَرْجُو أَنْ يُخْرِجَ اللهُ مِنْ أَصْلابِهِمْ مَنْ يَعْبُدُ اللهَ وَحْدَهُ لا يُشْرِكُ بِهِ شَيْئًا»

"I instead hope that Allâh will bring out from their progeny those who will worship Allâh alone, without associating anything (i.e., any partner) with Him."[1]

[1] Refer to *Bukhârî* (2/312) (3231) and *Muslim* (3/1420) (1795).

This response points to the wonderful and merciful character of the Prophet ﷺ. That the Prophet ﷺ was merciful and compassionate is further corroborated by Verses of the Noble Qur'ân. Allâh ﷻ said:

﴿فَبِمَا رَحْمَةٍ مِّنَ ٱللَّهِ لِنتَ لَهُمْ ۖ وَلَوْ كُنتَ فَظًّا غَلِيظَ ٱلْقَلْبِ لَٱنفَضُّوا۟ مِنْ حَوْلِكَ ۖ﴾

''And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you.'' (Qur'ân 3:159)

﴿وَمَآ أَرْسَلْنَـٰكَ إِلَّا رَحْمَةً لِّلْعَـٰلَمِينَ﴾

''And We have sent you (O Muhammad) not but as a mercy for the 'Alamîn (mankind, jinns and all that exists)'' (Qur'ân 21:107)

May the peace and blessings of Allâh ﷻ be upon him![1]

The Prophet ﷺ decided to enter Makkah, even though the prevailing circumstances indicated that re-entry into his homeland was going to be neither easy nor safe. certainly, news of what took place in At-Tâif reached Makkah's leaders. Knowledge of the Prophet's *Da'wah* (propagation) activities in At-Tâif was going to have two potentially dangerous effects on the already volatile situation in Makkah. First, Quraish's leaders were surely going to be furious and frustrated, for the Prophet ﷺ was now looking for a safe haven outside of Makkah. If he ﷺ were to find one, they surely felt, he ﷺ would potentially gather forces to attack them. Fear of that eventuality was certainly going to cause panic among Quraish's leadership, panic that would incite them to make an assassination attempt on the Prophet ﷺ. Second, the Quraish probably saw the events of At-Tâif as a great defeat of the Prophet ﷺ, which would possibly have the effect of making them even more brazen in their persecution of Muslims. Concerning the Prophet's return to Makkah, Zaid ﷺ said, "How can you enter

[1] Refer to *Fathul-Bârî*, by Ibn Hajar (6/316); and to *Ar-Raheeq Al-Makhtoom* (pg. 124).

upon them after they forced you to leave.'' It is related that the Prophet ﷺ replied,"O Zaid, concerning our predicament, Allâh ﷻ will provide us with a solution and a way out. Indeed, Allâh will help his Religion and grant victory to His Prophet ﷺ.''[1]

In Zâd Al-Ma'âd, Ibn Al-Qayyim wrote, "After the people of At-Tâif refused to believe in and help the Prophet ﷺ, and after he left At-Tâif, the Prophet ﷺ went to Hirâ. From there, he ﷺ sent for Al-Akhnas ibn Shareeq, asking that he grant him protection. Al-Akhnas replied, 'I am an ally (of the Quraish, and not one of its official members), and an ally cannot grant protection.' The Prophet ﷺ then sent for Suhail ibn 'Amrun (with the same request). Suhail answered, 'Verily, the children of 'Âmir (of which he was a member) cannot grant protection over the children of Ka'ab.' Next, the Prophet ﷺ sent for Mut'im ibn 'Adi, chief of the Banu Naufal ibn 'Abd Manâf tribe (i.e. a sub-tribe); to Mut'im, the Prophet ﷺ sent a messenger, a man from the Khuzâ'ah, with the message, 'Shall I enter into your protection?' Mut'im replied, 'Yes,' after which he summoned his children and his people. He said to them, 'Attire yourselves in armor and station yourselves around the corners of the House (i.e. the Ka'bah), for indeed, I have granted my protection to Muhammad.' The Messenger of Allâh ﷺ and Zaid ibn Hârithah ؓ entered (Makkah), heading straight for the Inviolable Masjid. (There in front of the Ka'bah) Mut'im ibn 'Adi sat up straight on his mount and called out, 'O people of Quraish, I have indeed granted my protection to Muhammad, so let no one among you make a move to harm him.' The Messenger of Allâh ﷺ went to *Ar-Rukn* (one of the corners of the Ka'bah) and embraced it. He ﷺ prayed two units of Prayer, and then he returned to his home. Throughout (those tense minutes or hours), Mut'im ibn 'Adi and his children surrounded him, with their weapons (in hand), until he ﷺ entered his house.''[2]

[1] Refer to *Zâd Al-Ma'âd* (3/33).

[2] Refer to *Zâd Al-Ma'âd* (3/33); *Seerah Ibn Hishâm* (2/28); *Al-Bidâyah Wan-Nihâyah* (3/137); and *Ar-Raheeq Al-Makhtoom* (pg. 125).

The Prophet ﷺ was patient and never gave up hope. Even the most hardy of men would have given up hope after the heart-breaking events that took place in At-Tâif; but as saddened as the Prophet ﷺ was, he ﷺ was patient and remained positive. So faithful was the Prophet ﷺ in the long-term success of his mission that he ﷺ counted on the help not of his people, but of their descendants - a sentiment that indicated his willingness to patiently endure even more hardships.

Beyond being patient, the Prophet ﷺ was determined to succeed, which meant that, rather than head straight into danger without a care for consequences, he ﷺ wisely took the practical steps he needed to take in order to increase the chances of his success. As such, he ﷺ didn't go randomly from tribe to tribe, or from person to person; rather, he ﷺ headed straight to the leaders of a large tribe, knowing that if they accepted his message, their people would do the same, and he would find a safe-place for himself and his followers. Furthermore, the Prophet ﷺ did not carelessly and rashly re-enter Makkah; rather, he ﷺ first made sure that it would be safe to do so, by seeking the protection of one of Makkah's chieftains. After all, he ﷺ understood that staying alive today meant that he ﷺ would have a chance to fight and succeed tomorrow. Therefore, his was not a blind patience, but was instead a patience that was accompanied by determination, resolve, and the ability to make wise decisions.

Example Number Ten:

While the Prophet ﷺ succeeded in safely re-entering Makkah, he knew that a long-term stay in his hometown was not possible; and that, sooner rather than later, the Quraish would resort to more desperate and brutal tactics. Consequently, he ﷺ decided to continue what he had set out to do in At-Tâif: To work hard to find a tribe that would embrace his message, provide him and his followers with a safe-place outside of Makkah, and protect him from his avowed enemies.

In Dhil-Qai'dah, during the tenth year of his mission, the Prophet ﷺ began to attend the yearly gatherings that took place in the major trading centers of Arabia - such as 'Ukkâdh, Majinnah, and Dhu-Majâz. Arab tribes would convene at those trading centers to do business and to entertain themselves with poetry selections; the Prophet ﷺ, on the other hand, went to present his message to various tribal delegates. Also, during the Hajj season of the same year, the Prophet ﷺ visited pilgrims one tribe at a time; this practice was not new, but was one that the Prophet ﷺ followed every year starting with the fourth year of his prophethood.

Accompanying the Prophet ﷺ during his visits to various tribes was Abu Bakr As-Siddîq ﷺ, who was especially useful, since he ﷺ was perhaps the most knowledgeable man alive regarding the genealogy and history of Arab peoples; with that knowledge, he ﷺ knew the strong and weak points of each tribe.

Their mission was not simply to invite people to Islam, but also to gain the protection of militarily formidable tribes. And so they sought out the leaders of the strongest tribes in Arabia. Since they were asking for help and protection, they needed to know something about each tribe and its military capabilities, so before asking for help, Abu Bakr ﷺ would ask them a number of questions: How many people are in your tribe? What are your defensive capabilities? How skilled are you at fighting?

As the Prophet ﷺ went from tribe to tribe, in order to invite delegates to Islam, he ﷺ was followed and stalked by Abu Lahab. Rabî'ah ibn 'Ibâd said, "While I was still a non-Muslim, I saw the Prophet ﷺ in the marketplace of Dhul-Majâz, and he ﷺ was saying, 'O people, say, none has the right to be worshipped but Allâh, and you will achieve success.' People gathered around him, but behind him was a who would say (about him), 'Verily, he has abandoned his religion and is a liar.' That man would follow the Prophet ﷺ wherever he would go. I asked about that man, and I was informed about the lineage of the Messenger of

Allâh ﷺ; and I was told, 'That is the Prophet's uncle, Abu Lahab.'''[1]

The Prophet ﷺ tried over and over again to convince the leaders of various tribes to embrace Islam; for the most part, he was met with rejection, but on occasion he did meet with tribal leaders that were interested in Islam. But none of them were willing to provide the comprehensive protection that the Prophet ﷺ required - none of them, that is, except for the native Aus and Khazraj tribes of Al-Madînah.

Prior to the advent of Islam, the city of Al-Madînah was known by the name of Yathrib. Yathrib was a city whose inhabitants were divided among themselves, and were in a constant state of civil strife. That is because Yathrib was inhabited by three separate factions: The Aus tribe, the Khazraj tribe, and the Jews of Yathrib. The latter group, which consisted of three tribes, would constantly threaten the Aus and Khazraj tribes with destruction, informing them that a Prophet was to appear in Arabia, that they, being Allâh's chosen people, would follow that Prophet, and that that Prophet would help them destroy their enemies. On one hand, the Jews of Yathrib were right, and on another hand they were wrong: The awaited Prophet, as they said, did appear in Arabia, but, contrary to what they said, he was not one of them, but was instead a member of the Quraish tribe in Makkah.

Now, unlike the Jews of Yathrib, the Aus and Khazraj tribes did join the rest of the Arabs in the region by performing Hajj once a year to Makkah. They heard about a man who claimed to be a Prophet; upon further investigation, and upon listening to what he had to say, they realized that he truly was the Prophet that the Jews of Yathrib had been warning them about for so long.

[1] *Ahmad* (4/341), (3/492). The chain of this *Hadîth* is authentic, and Ibn Hibbân mentioned a narration (by way of Târiq ibn 'Abdullah Al-Muhâribî) that attests to the strength of this narration (1683). And in Al-Mustadrak, Al-Hâkim mentioned this story by way of two chains. And regarding the first chain, he said, "It is authentic and fulfills the conditions of both *Bukhârî* and *Muslim*; also, all of the narrators are established and trustworthy narrators.'' (1/15)

Therefore, they decided to beat the Jews to him by being the first to embrace his message. Many of them showed interest in the Prophet's message during the Hajj season that took place in the tenth year of Muhammad's prophethood; however, they made no pledge of allegiance to him, but instead simply returned to Al-Madînah to give the matter further thought.[1]

The following year - during the eleventh year of the Messenger of Allâh's prophethood - the Messenger of Allâh ﷺ met with six delegates from Yathrib, each of whom was from the Khazraj tribe. He ﷺ invited them to Islam, and they heeded his call by becoming Muslims. They returned to their people, taking back with them the message of Islam. As a result of their efforts to preach the message of Islam to their people, only a short while passed before the Messenger of Allâh ﷺ and his Religion were being discussed in every single household in Yathrib.[2]

During the next Hajj season, another delegation from Yathrib came, one that consisted of twelve men, ten from the Khazraj and two from the 'Aus. Five of those twelve members were the very same delegates that met with the Prophet ﷺ the year before. That ten members of the Khazraj came while two members of the 'Aus came indicates two points: First, the Da'wah efforts of the previous year's delegates were concentrated mainly among the Khazraj; and second, Muslims among the Khazraj made a breakthrough by convincing some members of the 'Aus to embrace Islam; and thus a new phase of harmony and unity between the two tribes had begun in earnest.

Again, the delegates met the Prophet ﷺ at Al-'Aqabah, but this time around, they made a pledge, one that is remembered as the

[1] Refer to *Zâd Al-Ma'âd* (3/43); *At-Târeekh Al-Islâmî*, by Mahmood Shâkir (2/136); *Ar-Raheeq Al-Makhtoom* (pg. 129); *Al-Bidâyah Wan-Nihâyah* (3/149); and *Ibn Hishâm* (2/31).

[2] Refer to *At-Târeekh Al-Islâmî*, by Mahmood Shâkir (2/137); *Hadhal-Habeeb Yâ-Muhibb* (2/145); *Ar-Raheeq Al-Makhtoom* (pg. 132); *Zâd Al-Ma'âd* (3/45); *Seerah Ibn Hishâm* (2/38); and *Al-Bidâyah Wan-Nihâyah* (3/149).

First Pledge of Al-'Aqabah. 'Ubâdah ibn As-Sâmit ﷺ, a member of the Khazraj tribe, later said,

«تَعَالَوْا بايِعُوني عَلَى أَنْ لَا تُشْرِكُوا بِاللهِ شَيْئًا، وَلَا تَسْرِقُوا، وَلَا تَزْنُوا، وَلَا تَقْتُلُوا أَوْلَادَكُمْ، وَلَا تَأْتُوا بِبُهْتَانٍ تَفْتَرُونَهُ بَيْنَ أَيْدِيكُمْ وَأَرْجُلِكُمْ، وَلَا تَعْصُونِي فِي مَعْرُوفٍ، فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللهِ، وَمَنْ أَصَابَ مِنْ ذٰلِكَ شَيْئًا فَعُوقِبَ بِهِ فِي الدُّنْيا فَهُوَ لَهُ كَفَّارَةٌ، وَمَنْ أَصَابَ مِنْ ذٰلِكَ شَيْئًا فَسَتَرَهُ اللهُ فَأَمْرُهُ إِلَى اللهِ: إِنْ شَاءَ عَاقَبَهُ، وَإِنْ شَاءَ عَفَا عَنْهُ»

'Come along and give me the Bai'a (pledge) that you will not worship anything besides Allâh, will not steal, will not commit illegal sexual intercourse, will not kill your children, will not utter slander invented by yourself, and will not disobey me if I order you to do Ma'rûf (Islâmic Monotheism and all that Islâm has ordained). Whoever among you will respect and fulfil this pledge, will be rewarded by Allâh. And if one of you commits any of these sins and is punished in this world then that will be his expiation for it, and if one of you commits any of these sins and Allâh screens his sin, then his matter will rest with Allâh. If He will, He will punish him and if He will, He will excuse him.'"[1]

The articles of the above-mentioned pledge are the very same that are found in the pledge that women would give later on, which is why it became known as "The Pledge of Women."

The Prophet ﷺ sent one of his Companions ﷺ, Mus'ab ibn 'Umair ﷺ, back with the delegates, instructing him to teach them the Qur'ân as well as the laws and legislations of Islam. Mus'ab ﷺ executed his duties in Al-Madînah with wisdom, enthusiasm, and a positive attitude. His efforts paid off, for during the following Hajj season, a large delegation from Yathrib visited Makkah; it consisted of 73 men and 2 women, and all of them had embraced Islam.

[1] Refer to *Sahîh Bukhârî* (7/219) (3892), (1/64) (18) and *Sahîh Muslim* (1709).

Jâbir ibn 'Abdullah ﵁, a native of Yathrib, described what happened prior to and during that Hajj season: "We (i.e. the Muslims of Al-Madînah) said: 'For how long will we leave the Messenger of Allâh ﷺ to go around and be driven away in the mountains of Makkah! For how long will we leave him to be terrified over there?' And so seventy of our men left to meet him and reached him during the (Hajj) season. We made an appointment to meet him in the mountain-pass of Al-'Aqabah. (To ensure secrecy,) we went to him one or two men at a time, until we were all gathered with him. We said, 'O Messenger of Allâh, upon what conditions shall we make a pledge to you?' He ﷺ said,

«تُبَايِعُونِي عَلَى السَّمْعِ وَالطَّاعَةِ فِي النَّشَاطِ وَالْكَسَلِ، وَالنَّفَقَةِ فِي الْعُسْرِ وَالْيُسْرِ، وَعَلَى الْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ، وَأَنْ تَقُولُوا فِي اللهِ لَا تَخَافُونَ فِي اللهِ لَوْمَةَ لَائِمٍ، وَعَلَى أَنْ تَنْصُرُونِي فَتَمْنَعُونِي إِذَا قَدِمْتُ عَلَيْكُمْ مِمَّا تَمْنَعُونَ مِنْهُ أَنْفُسَكُمْ وَأَزْوَاجَكُمْ وَأَبْنَاءَكُمْ وَلَكُمُ الْجَنَّةُ»

"Pledge that you will listen and obey, both when are active and lazy; that you will spend (for the cause of Islam), both in poverty and in richness; that you will enjoin good and forbid evil; that you will speak for the cause of Allâh, fearing not, when you do something for Allâh, the blame of a blamer; and that you will support me and protect me when I come to you, in the same way that you protect yourselves, your wives, and your children. And (if you fulfill these conditions,) you will have Paradise."

We stood up before him and made the (said) pledge to him."[1]

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[1] Refer to *Musnad Ahmad* (3/322); *Al-Baihaqî* (9/9); and Al-Hâkim, who declared the authenticity of this *Hadîth*, and was seconded in that judgment by Adh-Dhahabî (2/624). And in *Al-Fath*, Al-Hâfidh Ibn Hajar ruled that the chain of this *Hadîth* is *Hasan* (i.e., acceptable) (7/117).

Once this pledge was made, the Messenger of Allâh ﷺ appointed over the delegates twelve leaders, leaders that would act as representatives on behalf of their people. Nine of those delegates were from the Khazraj tribe, and the remaining three were from the Aus tribe. When the delegates returned to Yathrib, they openly proclaimed their Islam and invited others to become Muslims. Their efforts bore fruit as more and more of Yathrib's inhabitants embraced Islam. For the people of Aus and Khazraj, Islam became the official Religion of Yathrib; for in spite of the presence of a small minority of non-Muslims, it was agreed among Yathrib's leaders - as per the terms of the Pledge of 'Aqabah - that Yathrib, for all intensive purposes, was now under the leadership of the Messenger of Allâh ﷺ.

The foundations for an Islamic state were now established in Yathrib, and news thereof spread rapidly throughout Makkah, among both Muslim and non-Muslim circles. Upon learning that the people of Yathrib pledged to follow the Prophet ﷺ, the leaders of the Quraish responded in a typically characteristic manner: They increased the intensity with which they persecuted and tortured Muslims. But now the Prophet ﷺ had a way out for his followers: He ﷺ ordered them to migrate to the city that formerly was known as Yathrib, and that now took on the new name of Al-Madînah.

The Muslims of Makkah migrated individually and in small groups; soon, a good number of them had migrated, but the Prophet ﷺ still remained in Makkah, waiting for the most appropriate time to leave. That time came when, on the 26th of Safr, in the 14th year of the Messenger of Allâh's prophethood, the leaders of the Quraish united in their resolve to break into the home of the Prophet ﷺ and assassinate him. Unbeknownst to them, Allâh ﷻ revealed news of their plot to the Prophet ﷺ.

The night before the appointed time of the assassination, the Prophet ﷺ ordered his cousin 'Ali رضي الله عنه to sleep in his bed;

meanwhile, the Prophet ﷺ left his home without being seen by his enemies, and began his migration journey to Al-Madînah in the company of his closest friend and companion, Abu Bakr As-Siddîq رضي الله عنه. Throughout the night, the would-be-assassins looked through a crack in the door of the Prophet's home, and they were content to see the Prophet ﷺ sleeping in his bed. But under the covers of that bed lay, not the Prophet ﷺ, but 'Ali رضي الله عنه, a fact that the assassins realized only when they stormed the Prophet's house on the following day. 'Ali رضي الله عنه remained in Makkah for a short while; returned to people, as per the Prophet's instructions, the wealth they had entrusted with the Prophet ﷺ; and then migrated himself to Al-Madînah.[1]

Example Number Eleven:

In the latter stages of the Battle of Uhud, Muslims began to fall down as martyrs on the battlefield; and to exacerbate the situation, Muslim soldiers had no idea where the Messenger of Allâh ﷺ was. Every Muslim the polytheists came across they killed. They penetrated the ranks of Muslim fighters, reaching very close to the Prophet ﷺ and even inflicting him with wounds. Pelting him with stones, they broke his noble nose and one of his teeth, and they slashed his face, which resulted in blood gushing forth from it.

Abu Hâzim reported that he asked Sahl ibn Sa'd رضي الله عنه about the Prophet's wounds and that he then heard Sahl رضي الله عنه respond, "Lo! By Allâh, I indeed know who it is that washed the Messenger of Allâh's wound, who it is that poured water (over it), and what was used to treat him. Fâtimah رضي الله عنها, the daughter of the Messenger of Allâh ﷺ, would wash him and 'Ali رضي الله عنه would pour water using a shield. And when Fâtimah رضي الله عنها noticed that the only effect the

[1] Refer to *Seerah Ibn Hishâm* (2/95); *Al-Bidâyah Wan-Nihâyah* (3/175); *Zâd Al-Ma'âd* (3/54); *As-Seerah An-Nabawiyyah : Duroos Wa-'Ibar*, by Mustafâ As-Sibâ'î (pg. 61); At-Târeekh Al-Islâm, by Mahmood Shâkir (2/148); and Hadhal-Habeeb Yâ-Muhibb (pg. 156).

water was having on the blood was causing more of it to flow forth, she رضي الله عنها took a piece of a straw mat, burned it, and applied it to (his skin), and as a result, the blood stopped flowing.''[1]

Despite being inflicted with so much harm by his own people, the Prophet ﷺ prayed not against them, but for them - for their guidance and salvation. 'Abdullah ibn Mas'ûd رضي الله عنه once recalled, "It is as if I can see the Messenger of Allâh ﷺ, as he spoke about one of the Prophets عليهم السلام (that Allâh sent to previous nations). The Prophet ﷺ described how had beaten him and caused him to bleed, he had wiped the blood from his face and said,

«اللَّهُمَّ اغْفِرْ لِقَوْمِي فإِنَّهُمْ لا يَعْلَمُونَ»

''O Allâh, forgive my people, for indeed, they do not know (what they do).'''[2]

Prophets عليهم السلام, with Prophet Muhammad ﷺ at the forefront of their list, were abundantly blessed with the qualities of forgiveness, compassion, and mercy. What the Prophet ﷺ suffered on the Day of Uhud should serve as an example for Muslim preachers, for no matter how much pain they are afflicted with, their hardships are insignificant in comparison to those that were endured by the Messenger of Allâh ﷺ. So yes, he ﷺ was harmed, both physically and with verbal assaults; yes, he ﷺ was persecuted for his beliefs, once even being violently choked by one of his enemies; and yes, his people fought against him for many long years; and yet throughout it all, he ﷺ remained patient, content - and hopeful for Allâh's help.[3]



[1] Refer to *Bukhârî* (6/96) (2911) and *Muslim* (3/1416) (1790).

[2] *Bukhârî* (6/514) (3477) and *Muslim* (3/1417) (1792).

[3] Refer to *As-Seerah An-Nabawiyyah*: Duroos Wa-'Ibar (pg. 116).



His ﷺ Bravery

Bravery is most often associated with the patience and steadfastness one shows on the battlefield; in a more general sense, it denotes the ability to face and withstand pain or danger. Without a doubt, the Prophet ﷺ was the epitome of bravery; he ﷺ never backed down from his enemies, and he ﷺ fought against them with his heart, his tongue - and his sword. Throughout the Madanî period of his biography, he ﷺ sent out fifty six military units on missions. He ﷺ personally led twenty seven military expeditions, and he fought himself in nineth battles.[1] And when I say he fought in nineth battles, I do not mean that he ﷺ was merely present on the battlefield; I mean that he ﷺ was in the front rows, being in closer proximity to enemy soldiers than any other Muslim. The following are just a few examples of the Prophet's bravery.

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[1] Refer to *Sharh An-Nawawî* (12/436).

Example Number One:

When the polytheists of Makkah headed towards Badr, the Prophet ﷺ was eager to go out and fight them. It did not frighten or bother him that, if he were to lead his men into battle, they would most likely be outnumbered. After all, they had left Al-Madînah not to fight an oncoming army, but merely to overtake a trading caravan. Therefore, they did not come out in great numbers, and they were not ideally equipped for battle. As eager as he ﷺ was himself, he needed to make sure that the native Muslims of Al-Madînah felt the same; after all, when they made the final pledge of Al-'Aqabah, they promised to defend the Messenger of Allâh ﷺ within the boundaries of Al-Madînah, but not to go out and fight elsewhere.

Since the Muslims had not left Al-Madînah to fight a war, and since they had consequently not made adequate preparations for battle, some Companions رضي الله عنهم expressed their discomfort with the idea of fighting the Quraish. They tried to convince the Prophet ﷺ to accept their viewpoint; the leaders of the *Muhâjirûn*, however, argued that they should proceed forward to meet the enemy. When the Prophet ﷺ asked for the counsel of his Companions رضي الله عنهم, Abu Bakr رضي الله عنه stood up and spoke well, and then 'Umar رضي الله عنه did the same. And in this regard, Al-Miqdâd ibn Al-Aswad رضي الله عنه displayed an extraordinary degree of steadfastness. 'Abdullah ibn Mas'ûd رضي الله عنه said, "I witnessed something from Al-Miqdâd ibn Al-Aswad that made me more desirous of being his companion than of having anything else in comparison (here, exaggeration is used to emphasize the significance of Al-Miqdâd's positive attitude and contribution to the tense situation). He went to the Prophet ﷺ and said, 'We do not say as the people of Mûsâ said: Go, you and your Lord, and both of you fight. Rather, we will fight from your right, from your left, from before you and behind you.' I then saw that his words pleased the Prophet ﷺ and made his face glow (with happiness)."[1]

[1] *Bukhârî* (3952).

After this occurred, the Messenger of Allâh ﷺ said, "Give me your counsel, O people." With these words, it was as if the Prophet ﷺ was asking for counsel from the Ansâr, for the *Muhâjirûn* had already expressed their view in the matter. Also, the Ansâr represented the majority of the military contingent, and they were not, based on the apparent terms of the Second Pledge of Al-'Aqabah, obligated to protect the Messenger of Allâh ﷺ outside of Al-Madînah. The bearer of the Ansâr's banner, Sa'd ibn Mu'âd ؓ, realized that the Prophet ﷺ wanted to hear from the Ansâr, and so he said, "By Allâh, it is as if you want us (to speak our minds), O Messenger of Allâh?" The Prophet ﷺ said, "Yes." Sa'd ؓ said, "We have indeed had Faith in you and believed in you. We have borne witness to the fact that what you have come with is the truth. And based upon that, we have given you our covenants and pledges to listen and obey. So go forward, O Messenger of Allâh, to that which you have intended, for we are with you. And by the One Who has sent you with the truth, were you to cross this sea, we would cross it with you, and not a single man among us would remain behind. And we do not dislike for you to meet the enemy with us tomorrow. Indeed, we are patient in war and true when we meet (our enemy) in battle. Perhaps Allâh will show you from us that which will be the delight of your eye. So travel onward, upon the blessing of Allâh."[1] These words of Sa'd ؓ had the twofold effect of encouraging the Messenger of Allâh ﷺ and motivating the Companions ؓ to fight. Also, in this instance, as in many other instances, the Prophet ﷺ showed the importance of mutual consultation in all matters in general, and in matters that pertain to war in particular.

The Prophet ﷺ was greatly pleased by Sa'd's words. He ﷺ said, "Go forth and rejoice, for indeed Allâh has promised me (victory over) one of the two parties (i.e., the Qurashî trading caravan or

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[1] Related by Ibn Hishâm with this wording in "*Istîthâq Ar-Rasool Min-Amril-Ansâr*." This *Hadîth*, with a similar wording, is related in *Sahîh Muslim* (1779).

the army of the Quraish). Right now, it is as if I am looking at the fallen corpses of the enemy.''

Having made all necessary preparations for battle, the Prophet ﷺ placed his complete trust in Allâh ﷻ, knowing fully well that victory comes not with numbers or weapons, but with help from Allâh ﷻ that is accompanied by good planning and well-preparedness.

'Umar ibn Al-Khattâb رضي الله عنه said, "On the Day of Badr, the Messenger of Allâh ﷺ looked at the polytheists and at his Companions رضي الله عنهم; the former came with one thousands men, and the latter, all in all, numbered three handerd nineteen men. The Prophet of Allâh ﷺ then faced the Qiblah, extended his hands, and began to ardently supplicate to his Lord, saying:

«اللَّهُمَّ أَنْجِزْ لِي مَا وَعَدْتَنِي، اللَّهُمَّ إِنْ تُهْلِكْ هَذِهِ الْعِصَابَةَ مِنْ أَهْلِ الْإِسْلَامِ لَا تُعْبَدْ فِي الْأَرْضِ»

''O Allâh, carry out for me that which You have promised me. O Allâh, bring forth that which You have promised me. O Allâh, if you destroy this group from the people of Islam, you will not be worshipped on earth.''

With his hands extended, and facing the Qiblah, the Prophet ﷺ continued to invoke his Lord until his robe fell down from his shoulders. Abu Bakr رضي الله عنه went to him, took his robe, and placed it back on his shoulders; he then embraced the Prophet ﷺ from behind and said, "O Prophet of Allâh, you have sufficiently invoked your Lord (regarding this matter), for He will indeed carry out for you that which He has promised you.''[1] Allâh ﷻ then revealed the verse:

[1] Refer to *Seerah Ibn Hishâm* (2/253); *Fathul-Bârî* (7/287); *Zâd Al-Ma'âd* (3/173); *Ar-Raheeq Al-Makhtoom* (pg. 200). Also, Imam *Bukhârî* related parts of the story: Refer to *Sahîh Bukhârî* (along with Ibn Hajar's famous commentary, *Al-Fath*) (7/287) (3952), (8/273). Imam *Muslim* also related parts of the story: Refer to *Sahîh Muslim* (3/1403) (1779); and finally, refer to *At-Târeekh Al-Islâmî*, by Mahmood Shâkir (2/194).

﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِأَلْفٍ مِّنَ الْمَلَائِكَةِ مُرْدِفِينَ﴾

''(Remember) when you sought help of your Lord and He answered you (saying) : ''I will help you with a thousand of the angels each behind the other (following one another) in succession.''

The Prophet ﷺ then went out, saying:

﴿سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ﴾

''Their multitude will be put to flight, and they will turn their backs.'' (Qur'ân 54:45)

On the Day of Badr no one was braver than the Prophet ﷺ. Prior to the commencement of the battle, he ﷺ prayed to Allâh ﷻ with all of his strength; then, when the battle began in earnest, he came down from the command center that was built for him, and encouraged his men to fight. And then he ﷺ himself joined the fighting. 'Ali ibn Abi Tâlib ؓ said, "On the Day of Badr, I remember seeing us seek refuge with the Messenger of Allâh ﷺ, and of everyone among us, he ﷺ was positioned closest to the enemy. And on that day, he was braver and achieved greater feats than anyone else on the battlefield.''[1]

'Ali ؓ also said, "When fighting intensified, with one side clashing with the other (on the battlefield), we sought refuge with the Messenger of Allâh ﷺ. And there was no one among us who was closer to the enemy than he ﷺ was.''[2]

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[1] *Muslim* (3/1383) (1763); also, Imam *Bukhârî* related this story in truncated form: refer to *Sahîh Bukhârî* (along with Ibn Hajar's famous commentary, *Al-Fath*) (7/287) (3952). Refer as well to *Ar-Raheeq Al-Makhtoom* (pg. 208).

[2] *Ahmad* (1/86) and *Al-Hâkim* (2/43). Al-Hâkim ruled that this *Hadîth* is authentic, and Adh-Dhahabî seconded his ruling.

Example Number Two:

On the Day of Uhud, things did not go so well for Muslims; but they would have fared much worse had not the Prophet ﷺ shown so much bravery, fighting fiercely, and showing little care for his own well-being.

In the early stages of the battle, the Muslims had the upper hand. They went on the offensive, forcing polytheist soldiers to turn around and retreat, with some of them running all the way back to where their women made camp.

In front of Mount Uhud there was a hill, upon which were stationed Muslim archers whose job it was to prevent enemy horsemen from going around the hill and attacking the Muslim army from the rear. The Prophet ﷺ told the archers that under no circumstances were they to leave their positions. But when it became obvious to the archers that the Muslims were winning the battle, many among them decided to go down and gather the spoils of war, fearing that, if they stayed where they were, the other Muslim soldiers would take everything for themselves. At least one archer warned the others not to leave their positions, but they did not listen, since their attention was focused on gathering war booty. And so, disobeying the Prophet's command, they left their positions. They did so in the plain sight of Khâlid ibn Al-Walîd, who at the time was a disbeliever who was in charge of a group of Qurashî horsemen.

Seeing that the hill was no longer guarded, Khâlid shrewdly led his men around the hill, made his way to Mount Uhud, and attacked the Muslims from the rear of their army, causing widespread panic and confusion among Muslim soldiers. The rest of Quraish's army were suddenly pleased to see that the Muslim army no longer pursued them. With renewed energy, they attacked, causing Muslims to be sandwiched in between two groups of enemy soldiers. During the chaos that ensued, 70

Muslim soldiers achieved martyrdom. Most Muslim soldiers began to flee from the battlefield, with each man trying to save his own life. The Prophet ﷺ, however, remained steadfast on the battlefield. And with him was a small group of brave fighters. The polytheists penetrated through their ranks, reaching very close to the Prophet ﷺ and even inflicting him with wounds. Pelting him with stones, they broke his nose and one of his teeth, and slashed his face, which resulted in blood gushing forth from it.

The Companions ﷺ who were with the Messenger of Allâh ﷺ fought hard to protect him.[1] At one point during the battle, the Prophet ﷺ was surrounded by two men from the Quraish, and seven from the Ansâr (the native inhabitants of Al-Madînah). When enemy fighters advanced, the Prophet ﷺ said, "Who will repel their attack for us, for whoever does so will have Paradise (or will be my companion in Paradise)." One of the seven men from the Ansâr came forward to volunteer himself; he then fought bravely until he was killed.

The enemy then advanced again, and again the Prophet ﷺ said, "Who will repel their attack for us, for whoever does so will have Paradise." Another Ansârî man came forward to volunteer, and he too fought bravely until he was killed. This pattern continued until the last of the seven Ansârî men was killed. Up until this point neither of the two Qurashî men that were with the Prophet ﷺ volunteered to fend off the oncoming attackers. And so that prompted the Messenger of Allâh ﷺ to say to both of them, "We have not done justice to our companions (of the Ansâr by letting them volunteer, without either of you two doing the same)."[2]

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[1] *Al-Hâkim* (2/143). *Al-Hâkim* ruled that this *Hadîth* is authentic, and Adh-Dhahabî seconded his ruling. And in *Al-Bidâyah Wan-Nihâyah*, Ibn Kathîr ascribed this *Hadîth* to *An-Nasâî* (3/279).

[2] Refer to *Zâd Al-Ma'âd* (3/196, 199) and *Ar-Raheeq Al-Makhtoom* (pgs. 255, 256).

The Muslims gathered once again and climbed, along with the Prophet ﷺ, towards a mountain pass. Among those that were with the Prophet ﷺ at the time were the likes of Abu Bakr, 'Umar, 'Ali, and Al-Hârith ibn As-Summah Al-Ansârî. When they reached a mountain pass in Mount Uhud, the Prophet ﷺ crossed paths with Ubai ibn Kalaf, who was mounted on his riding animal.

It was a meeting of two long-time enemies. For when he used to meet the Messenger of Allâh ﷺ in Makkah, Ubai ibn Khalaf would say to him, "O Muhammad I have a horse that I feed twelve handfuls of corn every day; I will kill you while I am riding upon it.'' And the Messenger of Allâh ﷺ would respond, "Rather, it is I who will kill you, *In Sha Allâh* (Allâh willing).'' said, "O Muhammad, I will not be safe if you are saved (i.e., this will be a fight to the death).'' The Muslims that were with the Messenger of Allâh ﷺ said, "O Messenger of Allâh, should a man among us go to him (and fight him)?'' The Messenger of Allâh ﷺ said, "Leave him (and let him approach).'' When Ubai came closer, the Messenger of Allâh ﷺ took a spear out of the hands of Al-Hârith ibn As-Simah. Once he had the spear in his hand, the Messenger of Allâh ﷺ began to shake violently. He ﷺ then approached Ubai and stabbed him in his neck, through a tiny hole in his armor. Ubai, still alive, began to fall off his horse.

Ubai returned to his people most probably to assess the severity of the wound; he found that the Prophet's blow had left only a small cut on his neck. From all apparent signs on his neck, Ubai was okay; but he knew better: he knew that the Prophet ﷺ was truthful and that the ostensibly small wound on his neck was somehow in fact fatal. He began to yell out, "By Allâh, Muhammad has killed me.'' Thinking that cowardice was Ubai's only affliction, his fellow polytheists tried to soothe him by saying, "By Allâh, your heart (and courage) are all that are gone. By Allâh, there is nothing (else) wrong with you.'' Ubai said, "Verily, he said to me in Makkah, 'I will kill you.' By

Allâh, had he merely spit on me, he would have killed me.'' And of course, Ubai was right; he died in a place called Saraf - which is situated about six miles outside of Makkah - as the Makkan army was returning from Uhud.

The Prophet ﷺ was not only a brilliant military strategist; he ﷺ was also brave and courageous on the battlefield. Ubai ibn Khalaf was almost completely covered in armor, and he was riding on horseback; meanwhile, the Prophet ﷺ was not wearing nearly as strong armor, he was on foot, and he had in his hands nothing but a spear. Notwithstanding the apparent mismatch, the Messenger of Allâh ﷺ was able to stab Ubai with his spear through a small opening between his armor and his helmet. That the Prophet ﷺ delivered such a precise blow attests both to his bravery and to his superior fighting abilities.

To be sure, The death of Ubai was yet another miracle that occurred by the blessing of Allâh ﷻ and at the hands of the Messenger of Allâh ﷺ. When he ﷺ was still in Makkah, the Messenger of Allâh ﷺ informed Ubai that his death would occur not if the Prophet ﷺ willed it to occur, but if Allâh ﷻ willed it to occur, showing his complete trust in Allâh ﷻ. By the permission of Allâh ﷻ, the miracle then occurred on the Day of Uhud. Interestingly, the story of Ubai's death contains yet another example of how the polytheists believed deep down in their hearts that the Prophet ﷺ was truthful and of how they disbelieved out of pride and arrogance. Ubai knew that if the Prophet ﷺ said that some event was going to take place, it was definitely going to take place, which is why he was certain that the tiny wound on his neck was not as harmless as it seemed to be; in fact, he knew that he was going to die because of it. Nonetheless, he still refused to enter into the fold of Islam, choosing to continue to worship his desires and to adhere to his arrogant ways.

Example Number Three:

For a number of reasons, the Battle of Hunain, at least during its initial phase, did not go as well as was hoped for Muslims. Not a single one of those reasons had to do with numbers, for the Prophet ﷺ was accompanied by a sizeable army, one that consisted of approximately twelve-thousand soldiers.

At any rate, when the two armies met, Muslims turned their backs and began to flee from the battlefield. The Messenger of Allâh ﷺ, however, did not run away; nor did a small group of men who remained with him. They fought off the onslaught of the enemy to the best of their ability. Al-'Abbâs رضي الله عنه, the Prophet's uncle, later recounted: "I was with the Messenger of Allâh ﷺ on the Day of Hunain; both Sufyân ibn Al-Hârith and I remained close to the Messenger of Allâh ﷺ; we did not leave him (for even a moment). The Messenger of Allâh ﷺ was riding on a mule that belonged to him and that was white in color. When the Muslims and the disbelievers met (on the battlefield), the Muslims turned their backs to run away; meanwhile, the Messenger of Allâh ﷺ began to spur his mule onwards in the direction of the disbelievers. I was holding on to reins of the Messenger of Allâh's mule, and so I tried to restrain it, hoping that it would not move forward too quickly. The Messenger of Allâh ﷺ said, 'O 'Abbâs, call out to the people of As-Samurah (As-Samurah was the name of the tree under which many Muslims made the pledge of Ar-Ridwân during the Al-Hudaibiyyah Expedition).' I called out as loudly as I could (and Al-'Abbâs was known to have a powerful voice), 'O people of As-Samurah,' and by Allâh, it was as if they returned, upon hearing my voice, as quickly as a cow returns to (respond to the needs of) its children (this expression, which was meant to explain the rapidity with which the Muslim soldiers returned, proves that they had not gone far in the first place). They were calling out in response, 'Here we are, responding to your call! Here we are, responding to your call!' The fighting between them and the

disbelievers then began in earnest. The call that was made among the Ansâr (during the fighting) was: 'O people of the Ansâr! O people of the Ansâr!' And then the call was limited to the Banu Hârith clan from the Khazraj tribe. The Messenger of Allâh ﷺ looked on, while he ﷺ was still mounted on his mule; it was as if he ﷺ was extending his neck to have a clearer view of the fighting, and he ﷺ said, 'This is when the fighting becomes intense.'"[1]

A man once asked Al-Barâ, "O Abu 'Ammârah, did you all flee (from the battlefield) on the Day of Hunain?" Al-Barâ said, 'No, by Allâh, the Messenger of Allâh ﷺ did not turn around and flee (but instead held his position)." Al-Barâ ؓ went on to explain that some Muslims did flee, and they were met by skilled archers from the enemy - archers from the Hawâzin and Banu Nasr tribes. Those very same Muslims later returned to the Messenger of Allâh ﷺ and resumed fighting under his command. The Messenger of Allâh ﷺ then dismounted from his riding mule - which was being steered by Abu Sufyân ibn Al-Hârith ؓ - and supplicated to Allâh ﷻ, saying, "I am the Prophet, and that is no lie; I am the son of 'Abdul-Muttalib; O Allâh, send down Your help."[2] Al-Barâ ؓ also said, "By Allâh, when the fighting would intensify, we would seek protection with him. A person was deemed brave among us if he stood beside the Prophet ﷺ (since the Prophet ﷺ was the main target of the enemy)."[3]

According to a narration that is recorded in Sahîh Muslim, Salamah ibn Al-Akwa' reported how, as he was fleeing from the battlefield, he passed by the Messenger of Allâh ﷺ, who was seated on his riding mule. The Messenger of Allâh ﷺ said to Salamah, "Ibn Al-Akwa' has seen something that has terrified him." When the enemy had the Messenger of Allâh ﷺ

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[1] *Muslim* (3/1398) (1775).

[2] *Muslim* (3/1400) (1776) and *Bukhârî* (6/150), (8/27) (2930).

[3] *Muslim* (3/1401) (1776).

surrounded, he ﷺ descended from his riding mule, picked up a handful of pebbles or dirt from the ground, faced the enemy, and said, "May your faces turn ugly!"[1] As he ﷺ said this, he threw what was in his hands in the direction of the enemy. Pieces of what he ﷺ threw entered into the eyes of every single person from the opposing army. Al-'Abbâs ﷺ later recounted, "The Messenger of Allâh ﷺ took pebbles and threw them towards the faces of the disbelievers..."[2] The individual members of the opposing army were greatly affected by the pebbles; at the very least, each one of them felt irritated in his eyes; this divine miracle greatly influenced the end result of the battle. The tide of the battle changed, as the Muslims went on the offensive. Now it was enemy soldiers who began fleeing from the battlefield. When the battle was over with, the Messenger of Allâh ﷺ began distributing the spoils of war among Muslims.[3]

Example Number Four:

In a *Hadîth* that is recorded in both *Sahîh Bukhârî* and *Sahîh Muslim*, Anas ibn Mâlik ﷺ said, "The Prophet ﷺ was the best of people, the most generous of people, and the bravest of people." Focusing on the last of these three qualities, Anas ﷺ went on to describe how, one night, the inhabitants of Al-Madînah heard a loud noise. They all panicked, fearing that some unknown enemy was attacking their city. Many brave men headed out in the direction of the loud noise. When they arrived at the location from which the noise emanated, they were met by the Prophet ﷺ: He ﷺ had arrived at the scene before any other person. He ﷺ was riding on a borrowed horse that was known for its slowness, but through the Prophet's blessedness, it rode swiftly that night, taking the Prophet ﷺ to the scene of potential danger before

[1] *Sharh An-Nawawî* (12/122).

[2] Refer to *Muslim*, the Book of *Jihâd* and As-Siyyar, chapter, "The Battle of Hunain" *Hadîth* number: 1775.

[3] *Muslim* (3/1402) (1777).

anyone else could get there. The Prophet ﷺ eased the people's fears, informing them that nothing serious was amiss and that they did not have any reason to be afraid. The point here, of course, is that, in times of danger, the Prophet ﷺ was always the first to risk his life, doing so in order to ensure the safety of his followers.[1] Al-Barâ ؓ said, 'By Allâh, when fighting would intensify (during times of battle), we would seek protection with the Prophet ﷺ. And a person would be deemed brave among us if he stood beside the Prophet ﷺ (since the Prophet ﷺ was the chief target of enemy soldiers).''[2]

Example Number Five:

The previous examples show that the Prophet ﷺ had a brave heart and that, in times of danger, he ﷺ would never back down or run for safety. But he ﷺ would exhibit another kind of bravery as well, one that had to do with strategy and the mind: He ﷺ would bravely take risks, showing a willingness to suffer short-term losses, knowing that his seemingly risky decisions would ultimately lead to long-term success. Consider the negotiations that took place between the Prophet ﷺ and Suhail ibn 'Amr prior to the Treaty of Al-Hudaibiyyah. As per Suhail's request, the Prophet ﷺ agreed to the removal of the phrase 'In the name of Allâh, the Most Beneficent, the Most Merciful' from the treaty's document. He ﷺ further did not object when Suhail demanded that, instead of reading 'Muhammad the Messenger of Allâh,' the document should read 'Muhammad, the son of 'Abdullah.' And most importantly, the Prophet ﷺ accepted Suhail's stipulation that no member of the Quraish should be allowed entry into Al-Madînah. This meant that, if a Muslim was to migrate from Makkah to Al-Madînah, the Prophet ﷺ had to forbid him from entering Al-Madînah. This was a harsh stipulation, and yet the

[1] Refer to *Sahîh Bukhârî* (10/455) (6033) and *Muslim* (4/1802) (2307).

[2] *Muslim* (3/1401) (1776).

Prophet ﷺ accepted it. Suhail seemingly had the upper hand, but the Prophet's brave decision to accept harsh terms paid off in the end, eventually paving the way to the conquest of Makkah.

As Muslims, we must follow the example of the Prophet ﷺ in all aspects of his character, and in this regard, his bravery is no exception. After all, it is only by following the Prophet's example that we can achieve success and happiness in both this world and the Hereafter. Allâh ﷻ said:

﴿لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا۟ ٱللَّهَ وَٱلْيَوْمَ ٱلْـَٔاخِرَ وَذَكَرَ ٱللَّهَ كَثِيرًا﴾

''Indeed in the Messenger of Allâh (Muhammad) you have a good example to follow for him who hopes in (the Meeting with) Allâh and the Last Day and remembers Allâh much.'' (Qur'ân 33:21)





Chapter 16

His Wisdom, and His ﷺ Ability to Unite People and Make Peace between Them

The city of Al-Madînah was far from being united when the Messenger of Allâh ﷺ first entered it. Its inhabitants were divided into factions, and each faction had a different set of beliefs, separate places of gathering, and different goals and aims. The following were the three main factions of Al-Madînah:

1) The Muslims: This group consisted of people from the native Aus and Khazraj tribes of Al-Madînah, as well as of the Muslims who had migrated to Al-Madînah from Makkah.
2) The polytheists: This group consisted of those people from the Aus and Khazraj tribes that had not yet embraced Islam.
3) The Jews: There were three Jewish tribes that lived in Al-Madînah. The first was the Banu Qainuqâ' tribe, and during the pre-Islamic days of ignorance, the people of Banu Qainuqâ' were allied to the members of the Khazraj tribe. The other two Jewish tribes were the Banu An-Nadeer and the Banu

Quraidhah; these two tribes, during the pre-Islamic days of ignorance, were allied to the Aus tribe.

The people of the Aus and Khazraj tribes were deeply divided, a state of affairs that stemmed naturally from years of warfare between the two tribes. It was not long before the Prophet's migration to Al-Madînah that the two tribes fought a bitter war that became known as Yaum Bu'âth. The war was over with, but feelings of bitterness and resentment still lingered in the hearts of people from both the Aus and Khazraj tribes.[1] And then there were the Jews of Al-Madînah, who, to be sure, were certainly not thrilled by the idea that almost everyone other than them was uniting around the Prophet ﷺ.

In the early days and months following his migration to Al-Madînah, the Prophet ﷺ focused his energies on building the foundations of a stable country, on uniting the hearts of Al-Madînah's inhabitants, and on developing a working, peaceful relationship with the non-Muslim inhabitants of Al-Madînah - particularly, the members of the Jewish tribes of Banu Qainuqâ', Banu An-Nadeer, and Banu Quraidhah. And to achieve the aforementioned goals, the Prophet ﷺ took the following steps:

1) Building His ﷺ Masjid

One cannot underestimate the effect the building of Masjid An-Nabawî had on Al-Madînah's inhabitants. For one thing, every Muslim - regardless of whether he was from the Aus, Khazraj, Quraish, or any other tribe - participated in the building of the Masjid. It was the very first communal project that was undertaken in Al-Madînah, and it had the effect of uniting the hearts of all Muslims.

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[1] Refer to *Al-Bidâyah Wan-Nihâyah* (3/214); Seerah Ibn Hishâm (2/114); *Zâd Al-Ma'âd* (3/62); At-Târeekh Al-Islâmî, by Mahmood Shâkir (2/159); *Ar-Raheeq Al-Makhtoom* (pg. 171); Hadhal-Habeeb Yâ-Muhibb (pg. 174); *Fiqhus-Seerah*, by Muhammad Al-Ghazâlî (pg. 188); *Sahîh Bukhârî* (along with Ibn Hajar's famous commentary, *Al-Fath*) (1/524) (428); *Sahîh Muslim* (1/373, 374) (524).

This was important because, prior to the advent of Islam, each sub-tribe in Al-Madînah had its own meeting place, where its members would gather to meet socially and to hear poetry recitals. But when the Prophet's Masjid was built, it became a gathering place for all sub-tribes, for all Muslims. There people would gather to learn from the Prophet ﷺ and to benefit from his guidance.[1] Thus the members of the various sub-tribes of Al-Madînah became as one people, united by the same Religion, inspired by the same beliefs, and gathered under a single leader - the Messenger of Allâh ﷺ.

The Prophet's Masjid was not just a place in which people performed their five daily Prayers. Muslims also gathered there to learn; to meet one another, and to thus put an end to past differences; to discuss societal issues; to provide consultation to the Prophet ﷺ regarding matters of war and of relations with other tribes.

Thus, due to the importance of a Masjid in any society, no sooner would the Prophet ﷺ arrive in a place than he ﷺ would build a Masjid there. That is what he ﷺ did, when upon arriving in a district of Al-Madînah, he ﷺ built Masjid Qubâ. And that is also what he ﷺ did in Al-Madînah, building his Masjid before tackling any other societal issue.

2) Inviting the Jews of Al-Madînah to Islam

The Prophet ﷺ hoped that the Jews of Al-Madînah would follow him. They had every reason to do so, for they themselves had told the people of Aus and Khazraj for so many years that, in their scriptures, it was mentioned that a Prophet would appear in the region; and that, when he did appear, they would follow him. Furthermore, the Messenger of Allâh ﷺ matched exactly the description that was given, in the Torah, of the awaited Prophet. But beyond all reason and logic, the vast majority of Jews of Al-Madînah refused to believe.

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[1] Refer to *Sahîh Bukhârî* (along with Ibn Hajar's famous commentary, *Al-Fath*) (7/239, 240) (3906).

Those Jews that did embrace Islam became the victims of slander at the hands of their former co-religionists. When a Jewish scholar named ‘Abdullah ibn Salâm heard about the arrival of the Messenger of Allâh ﷺ in Al-Madînah, he رضي الله عنه went to him and said, “I will ask you about three matters, concerning which none (i.e., no human) has knowledge save a Prophet: What is the first of the signs of the Hour?[1] What is the first food that the people of Paradise will eat? What draws a child to his father (so that he resembles him), and what draws a child to his uncles from his mother’s side of the family?”

The Messenger of Allâh ﷺ said, “Jibrîl عليه السلام has just informed me about these matters.” ‘Abdullah رضي الله عنه said, “Among the angels, he is the one who is the enemy of the Jews.” The Messenger of Allâh ﷺ proceeded to answer his questions, saying,

«أَمَّا أَوَّلُ أَشْرَاطِ السَّاعَةِ فَنَارٌ تَحْشُرُ النَّاسَ مِنَ الْمَشْرِقِ إِلَى الْمَغْرِبِ، وَأَمَّا أَوَّلُ طَعَامٍ يَأْكُلُهُ أَهْلُ الْجَنَّةِ فَزِيَادَةُ كَبِدِ حُوتٍ، وَأَمَّا الشَّبَهُ فِي الْوَلَدِ، فَإِنَّ الرَّجُلَ إِذَا غَشِيَ الْمَرْأَةَ فَسَبَقَهَا مَاؤُهُ كَانَ الشَّبَهُ لَهُ، وَإِذَا سَبَقَ مَاؤُهَا كَانَ الشَّبَهُ لَهَا»

“As for the first sign of the Hour, it is a fire that gathers the people from the east to the west. As for the first food that the people of Paradise will eat, it is Ziyâdah (a separate piece that is attached within the liver) of a whale’s liver. And as for the resemblance of a child, when a man copulates with his wife and his water precedes hers, the child will resemble him. If it is her water that comes first, then the child will resemble her.”

“I bear witness,” ‘Abdullah ibn Salâm رضي الله عنه said, “that you are indeed the Messenger of Allâh,” after which he رضي الله عنه said, “O Messenger of Allâh, the Jews are a people of great lies. If they

[1] It appears that he was not referring to the commonly known minor signs or major signs, but to that particular sign that begins the process of this world coming to an end.

know that I have embraced Islam before you, ask them (about my status among them), they will speak vulgar lies about me to you.'' The Jews (of Al-Madînah) then came, and 'Abdullah ﷺ entered the house so as to avoid being seen by them.

When they drew near to the Messenger of Allâh ﷺ, he ﷺ asked them, "What kind of man do you deem 'Abdullah ibn Salâm to be?'' They said, "He is the most knowledgeable person among us, and the son of the most knowledgeable person among us. He is the most learned person among us, and the son of the most learned person among us.''

"What would you think if 'Abdullah were to embrace Islam?'' the Messenger of Allâh ﷺ asked them.

"May Allâh protect him from that,'' they said, at which point 'Abdullah ﷺ came out to them and declared, "I bear witness that none has the right to be worshipped but Allâh, and I bear witness that Muhammad is indeed the Messenger of Allâh.'' Then, without hesitation, they said about him, "He is the most evil person among us, and the son of the most evil person among us,'' after which they continued to attack his honor.[1] 'Abdullah ibn Salâm ﷺ was not unique in this regard, for the Jews of Al-Madînah would attempt to harm and vilify any Jewish scholar who embraced Islam.

In *Al-Asbâb An-Nuzûl*, Al-Wâhidî related that Ibn 'Abbâs ﷺ and Muqâtil (May Allâh have mercy on him) said, "'Abdullah ibn Salâm ﷺ, Tha'labah ibn Sa'eed ﷺ, Usaid ibn Sa'yah ﷺ, Asad ibn 'Ubaid ﷺ - when these and other Jews embraced Islam, the scholars among the Jews said, 'Only the most evil among us have embraced Islam. Had they been the best among us, they would not have forsaken the religion of their fathers.' Also, they said to them (i.e., to those among them who embraced Islam), 'You have betrayed (us, your religion, your forbears) when you exchanged your religion for another religion.''[2]

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[1] Refer to *Bukhârî* (6/326) (3329).

[2] *Asbâb An-Nuzool*, by Al-Wâhidî (Pg. 114).

3) Establishing Ties of Brotherhood Between the Muhâjirûn (Muslims Who Migrated to Al-Madînah) and the Ansâr (The Native Inhabitants of Al-Madînah)

With the building of the Prophet’s Masjid, a new era of harmony between the native inhabitants of Al-Madînah had begun. They truly became as one people, no longer being known as members of the Aus or Khazraj tribes, but instead collectively becoming known as the people of the Ansâr. Also, the Prophet ﷺ had done everything in his power to convince the Jews of Al-Madînah to embrace Islam. Finally, the Prophet ﷺ decided that it was necessary to establish strong ties between the native Muslims of Al-Madînah - the Ansâr - and the Muslims who migrated to Al-Madînah.

The latter group had left behind their homeland, their homes, their families, and, in many instances, their wealth. They left everything behind for the sake of Allâh سبحانه وتعالى. Based on their situation, and in order to strengthen relations between them and the natives of Al-Madînah, the Prophet ﷺ established ties of brotherhood between many Muslims.

In the house of Anas ibn Mâlik رضي الله عنه, the Prophet ﷺ convened a gathering of ninety men, half of them from the *Muhâjirûn* (people who migrated to Al-Madînah), and the other half from the Ansâr. He ﷺ paired them up in groups of two, so that each member of the Ansâr had a brother from the *Muhâjirûn*. So strong were the ties that the Prophet ﷺ established between them that, in the months that followed, it was decreed that if a person from the Ansâr died without leaving behind any relatives from his father’s side, his Muhâjir brother would inherit from him, taking precedence over all of his relatives from his mother’s side of the family. This legislation continued until the Battle of Badr, when Allâh سبحانه وتعالى revealed this verse from the Noble Qur’ân:

﴿وَالَّذِينَ ءَامَنُوا مِنۢ بَعْدُ وَهَاجَرُوا وَجَٰهَدُوا مَعَكُمْ فَأُو۟لَٰٓئِكَ مِنكُمْ ۚ وَأُو۟لُوا ٱلْأَرْحَامِ
بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِى كِتَٰبِ ٱللَّهِ ۗ إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌۢ﴾

"And those who believed afterwards, and emigrated and strove hard along with you, (in the Cause of Allâh) they are of you. But kindred by blood are nearer to one another regarding inheritance in the decree ordained by Allâh. Verily, Allâh is the All-Knower of everything." (Qur'ân 8:75)

With the revelation of this verse, once again relatives from the mother's side of the family were given precedence in matters of inheritance over those who were joined together by ties of brotherhood that had been established by the Messenger of Allâh ﷺ.[1]

The blind loyalties of pre-Islamic ignorance were now erased and forgotten. No longer of any significance were differences based on lineage, native country, or skin color; all that remained were the ties of Islamic brotherhood. A person was promoted or demoted in society based solely on his character and At-Taqwa (fear of Allâh). A country was formed in which the ideals of equality and justice were not theoretical principles written down in a constitution; rather, they were applied throughout society, both in speech and in deed.[2]

Perhaps the most beautiful example of true Islamic brotherhood is the story that is related by 'Abdur-Rahmân ibn 'Auf رضي الله عنه and that is recorded in *Sahîh Bukhârî*. 'Abdur-Rahmân ibn 'Auf رضي الله عنه said, "When we arrived in Al-Madînah, the Messenger of Allâh ﷺ established bonds of brotherhood between me and Sa'd ibn Ar-Rabî' رضي الله عنه. Sa'd ibn Ar-Rabî' رضي الله عنه said (to me), 'I am the wealthiest person among the Ansâr. I will give you one-half of my wealth and you may see which of my two wives you desire, and I will give her up for you (i.e., I will divorce her, so that you can marry her). When her period of waiting (during which she cannot marry) ends, marry her.'"

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[1] *Zâd Al-Ma'âd* (3/63) and *Ar-Raheeq Al-Makhtoom* (pg. 180).

[2] *At-Târeekh Al-Islâmî*, by Mahmood Shâkir (2/165); and to *Fiqhus-Seerah*, by Muhammad Al-Ghazâlee (pg. 192).

'Abdur-Rahmân ﷺ said, "I have no need of any of that. Is there any marketplace in which there is (good) business?" Sa'd ﷺ said, "(Yes,) the marketplace of Qainuqâ'." Qainuqâ' was the name of a Jewish tribe, and the said marketplace was ascribed to them because it was situated in their district. 'Abdur-Rahmân ﷺ went there and came back with cheese and (cooking) fat. He ﷺ then went there on a consistent basis. Not much time passed before 'Abdur-Rahmân came with traces of yellowness (i.e., from colored perfume) upon him. Seeing him, the Messenger of Allâh ﷺ asked, "Have you gotten married?" 'Abdur-Rahmân ﷺ said, "Yes." "With whom?" the Messenger of Allâh ﷺ asked. 'Abdur-Rahmân ﷺ said, "With a woman from the Ansâr." The Prophet ﷺ asked him how much dowry he gave her, and he answered, "The weight of a Nawât (the name that was given to a quantity of gold, which was equal in worth to five Dirhams)." The Prophet ﷺ then said, "Have a marriage banquet, even if it is a single sheep (that you serve to your guests)."[1]

Upon reading this story, one should gain an appreciation not only of Sa'd's generosity, but also of 'Abdur-Rahmân's dignity, decency, and self-reliance. He was not the only Muhâjir who wanted to stand on his own two feet; to the contrary, all of them did, and many of them spent only a short while as guests in the homes of their Ansârî brothers. As soon as they were able to earn enough money, they bought their own homes and worked for their own upkeep; some prominent examples in this regard are Abu Bakr ﷺ, 'Umar ﷺ, and 'Uthmân ﷺ.

4) Providing Muslims with Proper Training and Guidance

Uniting the inhabitants of Al-Madînah was certainly an impressive accomplishment, and yet more work needed to be done in order to increase the level of mutual love and harmony among Al-Madînah's inhabitants. With that in mind, the Prophet ﷺ, when giving advice to others, focused on the following themes: making sacrifices, brotherly love, charity, good-

[1] Refer to *Sahîh Bukhârî* (2/112) (3780, 3781).

neighborliness, good manners, fair and honest dealings, brotherly behavior, and mutual compassion.[1] He ﷺ would say,

«يَا أَيُّهَا النَّاسُ! أَفْشُو السَّلَامَ وَأَطْعِمُوا الطَّعَامَ، وَصَلُّوا وَالنَّاسُ نِيَامٌ، تَدْخُلُوا الجَنَّةَ بِسَلَامٍ»

"O people, spread greetings of peace, feed food (to others), pray during the night when people are sleeping - and you will enter Paradise in peace."[2]

He ﷺ would also say,

«لَا يَدْخُلُ الْجَنَّةَ مَنْ لَا يَأْمَنُ جَارُهُ بَوَائِقَهُ»

"He whose neighbor is not safe from his evil will not enter Paradise."[3]

«الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ»

"A Muslim is he whose fellow Muslims are safe from (and not harmed by) his tongue and hand."[4]

He ﷺ would also say the following:

«لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يُحِبَّ لأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ»

"None of you believes until he loves for his brother what he loves for himself."[5]

«المُؤْمِنُ لِلْمُؤْمِنِ كَالبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا»

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[1] Refer to *Ar-Raheeq Al-Makhtoom* (pgs. 179, 181, 208) and to At-Târeekh Al-Islâmî, by Mahmood Shâkir (2/165).

[2] *At-Tirmidhî* (4/652) (2485), *Ibn Mâjah* (2/1083) (3251); *Ad-Dârimî* (1/156); and *Ahmad* (1/165) (2/391). Imam *At-Tirmidhî* wrote, "This *Hadîth* is *Sahîh*." Refer also to *Sahîh At-Tirmidhî* (2/303).

[3] *Muslim* (1/68) (46).

[4] *Bukhârî* (1/54) (11) and *Muslim* (1/65) (41), and the above-mentioned wording is taken from Imam *Muslim*'s narration of the *Hadîth*.

[5] *Bukhârî* (1/56) (13) and *Muslim* (1/67) (45).

"A believer together with another believer is like a building, each part of it strengthens the rest of it."

To illustrate what he meant, the Prophet ﷺ then clasped his fingers together.[1]

The Prophet ﷺ would say as well:

«لَا تَحَاسَدُوا، وَلَا تَنَاجَشُوا، وَلَا تَبَاغَضُوا، وَلَا تَدَابَرُوا، وَلَا يَبِعْ بَعْضُكُمْ عَلَىٰ بَيْعِ بَعْضٍ، وَكُونُوا، عِبَادَ اللهِ! إِخْوَانًا، الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ، وَلَا يَخْذُلُهُ، وَلَا يَحْقِرُهُ، التَّقْوَىٰ هٰهُنَا»

"Do not be jealous of one another; do not raise prices so as to deceive one another; do not hate one another; do not show enmity towards one another; and do not make a purchase over the purchase of someone else among you (i.e., when your Muslim brother concludes a business transaction, whereby the sale is concluded, with both seller and buyer agreeing to a final price, do not stand between them and make an offer, thereby hoping to cancel their transaction). And be slaves of Allâh, brothers unto one another. A Muslim is a brother of his fellow Muslim: He does not wrong him, forsake him, or scorn him. And At-Taqwa (righteousness, the fear of Allâh ﷻ) is here,"

and upon saying that the Prophet ﷺ pointed to his chest three times. He ﷺ went on to say,

«بِحَسْبِ امْرِىءٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ، كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ: دَمُهُ وَمَالُهُ وَعِرْضُهُ»

"It is sufficient evil for a person to scorn his brother Muslim. Every Muslim has three things that are inviolable (and sanctified) for every other Muslim: his blood, his wealth, and his honor."[2]

[1] *Bukhârî* (1/565) (481) and *Muslim* (4/1999) (2585).

[2] *Muslim* (4/1986) (2564).

According to a *Hadîth* that is recorded in both *Sahîh Bukhârî* and *Sahîh Muslim*, the Prophet ﷺ said,

«لَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثِ لَيَالٍ، يَلْتَقِيَانِ فَيُعْرِضُ هٰذَا وَيُعْرِضُ هٰذَا، وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلَامِ»

''It is not permissible for a Muslim to cut off ties from his brother (Muslim) for more than three nights, whereby they meet, with this one turning his back (to that one), and with that one turning his back (to this one). And the better of the two is the one who initiates greetings of peace.''[1]

In a *Hadîth* that is related in *Sahîh Muslim*, the Prophet ﷺ said,

«تُفْتَحُ أَبْوَابُ الْجَنَّةِ يَوْمَ الِاثْنَيْنِ، وَيَوْمَ الْخَمِيسِ، فَيُغْفَرُ لِكُلِّ عَبْدٍ لَا يُشْرِكُ بِاللهِ شَيْئًا، إِلَّا رَجُلًا كَانَتْ بَيْنَهُ وَبَيْنَ أَخِيهِ شَحْنَاءُ، فَيُقَالُ: أَنْظِرُوا هٰذَيْنِ حَتَّىٰ يَصْطَلِحَا، أَنْظِرُوا هٰذَيْنِ حَتَّىٰ يَصْطَلِحَا، [أَنْظِرُوا هٰذَيْنِ حَتَّىٰ يَصْطَلِحَا]»

''The gates of Paradise are open on Mondays and Thursdays. Every slave (of Allâh) who does not associate any partner with Allâh (in worship) is forgiven, except for a man who between himself and his Muslim brother there is enmity. It is said (about both of them), 'Delay these two until they make peace between themselves. Delay these two until they make peace between themselves. Delay these two until they make peace between themselves.''[2]

In another *Hadîth*, the Prophet ﷺ said,

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[1] *Bukhârî* (6077) *Muslim* (4/1986) (2560).

[2] *Muslim* (2565).

«تُعْرَضُ الْأَعْمَالُ فِي كُلِّ يَوْمِ خَمِيسٍ وَاثْنَيْنِ، فَيَغْفِرُ اللهُ عَزَّ وَجَلَّ فِي ذٰلِكَ الْيَوْمِ لِكُلِّ امْرِىءٍ لَا يُشْرِكُ بِاللهِ شَيْئًا، إِلَّا امْرَءًا كَانَتْ بَيْنَهُ وَبَيْنَ أَخِيهِ شَحْنَاءُ، فَيُقَالُ: ارْكُوا هَـٰذَيْنِ حَتَّىٰ يَصْطَلِحَا، ارْكُوا هَـٰذَيْنِ حَتَّىٰ يَصْطَلِحَا»

''Deeds are presented every Thursday and Monday. And Allâh - the Possessor of Might and Majesty - forgives on those days every person who does not associate any partner with Allâh (in worship), except for a man who between himself and his brother there is enmity. It is said (about them), 'Delay these two until they make up; delay these two until they make up.'''[1]

The Prophet ﷺ said,

«انْصُرْ أخاكَ ظَالِمًا أوْ مَظْلُومًا»

''Help your brother, regardless of whether he is the oppressor or the one who is the oppressor.''

Someone asked, "O Messenger of Allâh, I know how to help a person who is the oppressor, but how can I help someone who is a oppressor?'' The Prophet ﷺ said,

«تَحْجُزُهُ أَوْ، تَمْنَعُهُ [مِنَ الظُّلْمِ] فَذَلِكَ نَصْرُهُ»

''Prevent him from wrongdoing; doing that is helping him.''[2]

The Prophet ﷺ once said,

«حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ سِتٌّ»

"A Muslim has six rights over another Muslim.''

[1] *Muslim* (4/1988) (2565).

[2] *Muslim* (4/1997) (2584); *Ahmad* (3/99); and *Bukhârî* (5/98) (2443, 2444), (12/223) (6952).

Someone asked, "What are they, O Messenger of Allâh?" The Prophet ﷺ replied,

«إِذَا لَقِيتَهُ فَسَلِّمْ عَلَيْهِ، وَإِذَا دَعَاكَ فَأَجِبْهُ، وَإِذَا اسْتَنْصَحَكَ فَانْصَحْ لَهُ، وَإِذَا عَطَسَ فَحَمِدَ اللهَ فَشَمِّتْهُ، وَإِذَا مَرِضَ فَعُدْهُ، وَإِذَا مَاتَ فَاتَّبِعْهُ»

"If you meet him, extend greetings of peace to him. If he invites you, answer his invitation. If he asks you for advice, advise him (sincerely). If he sneezes and then says, 'All praise is for Allâh,' say to him, 'May Allâh have mercy on you.' If he becomes ill, visit him. And if he dies, follow his funeral (procession)."[1]

Al-Barâ ibn 'Âzib ؓ said, "The Messenger of Allâh ﷺ ordered us to do seven things, and he ﷺ forbade us from seven things.

«أَمَرَنَا بِعِيَادَةِ المَرِيضِ، وَاتِّبَاعِ الجَنَائِزِ، وَتَشْمِيتِ العَاطِسِ، وَإِجَابَةِ الدَّاعِي، وَنَصْرِ المَظْلُوم، وَإِبْرارِ الْمَقْسِمِ، وَرَدِّ السَّلَامِ، ونَهانَا عَنْ آنِيَةِ الفِضَّةِ، وَخاتَمِ الذَّهَبِ، والحَرِيرِ، والدِّيباجِ، والقَسِّيِّ، وَالْإِسْتَبْرَقِ»

"He ﷺ ordered us to visit the sick; to follow funeral processions; to say to someone who has sneezed, 'May Allâh have mercy on you'; to answer a person's invitation; to spread greetings of peace; to help a person who is oppressor; and to help fulfill someone's oath. And he ﷺ forbade us from wearing gold rings; from drinking from silver (cups)" Or he ﷺ said, "From a silver cup; from saddles that are made of silk; from garments that are embroidered with silk; from wearing silk; from Deebâj, and from Al-Istabrak (these are two kinds of silk)."[2]

In a *Hadîth* that is recorded in *Sahîh Muslim*, the Prophet ﷺ said,

[1] *Bukhârî* (3/112) (1240) and *Muslim* (4/1705) (2162).

[2] *Bukhârî* (5635).

«لَا تَدْخُلُونَ الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا، أَوَلَا أَدُلُّكُمْ عَلَىٰ شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ «أَفْشُوا السَّلَامَ بَينَكُمْ»

"You will not enter Paradise until you believe; you will not believe until you love one another. And shall I not point you towards something that, if you do it, you will love one another? Spread greetings of peace among yourselves."[1]

Someone once asked, "Which Islam is best?" The Prophet ﷺ replied,

«تُطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلَامَ عَلَىٰ مَنْ عَرَفْتَ، وَمَنْ لَمْ تَعْرِفْ»

"Feed food (to others) and recite greetings of peace both to those you know and to those you don't know."[2]

The Prophet ﷺ famously said,

«مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ، مَثَلُ الْجَسَدِ، إِذَا اشْتَكَىٰ مِنْهُ عُضْوٌ، تَدَاعَىٰ لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّىٰ»

"The example of believers in their mutual love, mercy, and compassion is that of a body: If one of its limbs complains of sickness, the rest of the body calls out in response with sleeplessness and fever."[3]

The Prophet ﷺ said,

«مَنْ لَا يَرْحَمْ لَا يُرْحَم»

"Mercy is not shown to the one who is not merciful (towards others)."[4]

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[1] *Muslim* (1/74) (54).
[2] *Bukhârî* (1/55) (12) and *Muslim* (1/65) (39).
[3] *Bukhârî* (10/438) (6011) and *Muslim* (4/2000) (2586).
[4] *Bukhârî* (10/438) (6013) and *Muslim* (4/1809) (2319).

According to another narration, he ﷺ said,

«مَنْ لَا يَرْحَمِ النَّاسَ لَا يَرْحَمْهُ اللهُ عَزَّ وَجَلَّ»

''If one is not merciful towards people, Allâh - the Possessor of Might and Majesty - is not merciful towards him.''[1]

He ﷺ also said,

«سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ»

''Cursing a Muslim is wickedness, and killing a Muslim is [an act of (or an act that leads to)] disbelief.''[2]

These are just a few of many examples of how the Prophet ﷺ taught his Companions ﷺ how to develop the foundations of a functional, harmonious, productive - and compassionate society. To affluent Muslims, the Prophet ﷺ taught the importance of giving charity to the less fortunate members of society; and to the latter group, he ﷺ taught the importance of being content, of being patient, and of doing one's utmost to avoid depending on others for help. That way, the rich could show mercy to and provide financial assistance for the poor, and the poor could be content and not begrudge the rich their worldly prosperity. All Muslims, the Prophet ﷺ made it clear, were bonded together by a common Faith.

Having learned all of the above-mentioned lessons from the Prophet ﷺ, the Companions ﷺ formed the most decent and caring society that mankind has ever known. This, with the Prophet's guidance, they achieved after having lived so many years in a state of ignorance and darkness. Surely, the positive change that overcame them occurred firstly because of Allâh's Mercy and Grace, and then because of the wise guidance of the Prophet ﷺ. All Muslims, preachers in particular, need to look within themselves and ask what they can do to better follow the noble way and guidance of the Prophet ﷺ.[3]

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[1] *Muslim* (4/1809, 2319).

[2] *Bukhârî* (1/110) (48) and *Muslim* (64).

[3] *Ar-Raheeq Al-Makhtoom* (pg. 183).

5) The New Constitution of Al-Madînah

Upon establishing the foundations of a stable and prosperous country, the Messenger of Allâh ﷺ set down on paper the rules and laws by which the citizens of that country were to abide. That constitution, if you will, laid down the rights, duties, and mutual obligations of the *Muhâjirûn* and the Ansâr; furthermore, it contained the terms of a comprehensive peace treaty with the Jews of Al-Madînah. That treaty entailed both rights and duties, effectively making the members of the Banu Qainuqâ', Banu Nadeer, and Banu Quraidhah tribes citizens of the Prophet's newly established country. Those three Jewish tribes had the right to freely practice their Religion, and it was the duty of Muslims to be just with them and to protect them from foreign enemies; meanwhile, it became the duty of all Jewish citizens to be loyal to the Muslim leadership in Al-Madînah and to defend their Muslim neighbors against all foreign enemies.[1]

The constitution, which was written with a great deal of precision, had the effect of unifying all of the inhabitants of Al-Madînah, regardless of their Religion. With that unity, they would be able to fight off any foreign enemy that intended to do harm to them.

Building the Prophet's Masjid, inviting Jews to Islam, establishing bonds of brotherhood between the *Muhâjirûn* and the Ansâr, guiding Muslims to develop good manners, and writing down a comprehensive constitution - these five steps helped establish the foundations of a stable country, thus enabling Islam to gain a strong foothold in Al-Madînah. The seeds were now planted for Islam to grow and prosper in Al-Madînah, and to then spread with lightning-like speed to other parts of the world.[2]



[1] Refer to *Al-Bidâyah Wan-Nihâyah*, by Ibn Kathîr (3/224-226), *Zâd Al-Ma'âd* (3/65), and *Seerah Ibn Hishâm* (2/119-123).

[2] Refer to *Ar-Raheeq Al-Makhtoom* (pgs. 171, 178, 185); *At-Târeekh Al-Islâmî*, by Mahmood Shâkir (2/166), (2/69, 160); and *Hadhal-Habeeb Yâ Muhibb* (pgs. 176, 174).



The Prophet's ﷺ Eloquence

In terms of eloquence, the Prophet ﷺ was doubly blessed, first with the Qur'ân, the most eloquent speech of all; and second, with his own speech, for he ﷺ was the most eloquent of all human beings. In pre-Islamic Arabia, language mattered a great deal: People were either respected for their eloquence or disparaged for their lack thereof. So, it goes without saying, people were greatly impressed by the eloquence of both the Qur'ân and the Prophet's sayings. Just as people embraced Islam after becoming impressed by the Prophet's lofty manners, so did people become Muslims, having become enchanted by the beauty of the Qur'ân and of the Prophet's sayings. Jubair ibn Mut'im ؓ said, "During Maghrib (Prayer), I heard the Prophet ﷺ recite chapter '*At-Tûr*.' When he ﷺ reached the following verse, my heart almost flew out (of my body), and that was the first time that *Imân* (Faith) settled in my heart.

﴿أَمۡ خُلِقُواْ مِنۡ غَيۡرِ شَيۡءٍ أَمۡ هُمُ ٱلۡخَٰلِقُونَ ٣٥ أَمۡ خَلَقُواْ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَۚ بَل لَّا يُوقِنُونَ ٣٦ أَمۡ عِندَهُمۡ خَزَآئِنُ رَبِّكَ أَمۡ هُمُ ٱلۡمُصَۜيۡطِرُونَ﴾

> *''Were they created by nothing, or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no firm Belief. Or are with them the treasures of your Lord? Or are they the tyrants with the authority to do as they like?.''* (Qur'ân 52:35-37)[1]

The Prophet's sayings represented a second form of revelation, also having a profound effect on people's hearts - as is made amply clear in the following examples:

Example Number One:

During the early years of the Messenger of Allâh's prophethood, a man named Dimâd Al-Azdî visited Makkah and heard the false claim that the Prophet ﷺ was mad. Since it was reputable chieftains of the Quraish that made the claim, and not unknown people whose veracity could not be trusted, Dimâd Al-Azdî was convinced that the Prophet ﷺ was afflicted with some form of insanity. Dimâd was particularly interested in the Prophet's case because he was a medical practitioner who treated mentally sick patients. When he heard some people from Makkah say, "Muhammad is indeed mad,'' he said to himself, "Would that I saw this man, for Allâh will perhaps cure him at my hands.''

Dimâd did end up meeting the Prophet ﷺ, and he began by telling the Prophet ﷺ that he treated insane people and that, with the permission of Allâh ﷻ, he had had some success with his patients. After Dimâd openly offered his services, the Messenger of Allâh ﷺ said,

«إِنَّ الْحَمْدَ للهِ، نَحْمَدُهُ وَنَسْتَعِينُهُ، مَنْ يَهْدِهِ اللهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضْلِلْ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، أَمَّا بَعْدُ»

[1] *Bukhârî* (6/68) (4854), (5/25) (4023); and *Muslim* (1/338) (463).

"Indeed, all praise is for Allâh; we praise Him and seek His help. Verily, He whom Allâh guides none can misguide; and he whom Allâh leads astray none can guide. And I bear witness that none has the right to be worshipped but Allâh alone, and He has no partner, and that Muhammad is His slave and Messenger"

Dimâd said, "Repeat these words of yours to me," upon which the Messenger of Allâh ﷺ repeated what he had said three times. Very much amazed, Dimâd said, "I have indeed heard the speech of soothsayers, magicians, and poets, yet I have not heard anything that is similar to these words of yours. They reach the deepest depths of the sea (i.e. they are very profound and meaningful)." The Messenger of Allâh ﷺ then asked him to extend his hand and pledge allegiance upon Islam, and Dimâd رضي الله عنه did so. Next, the Messenger of Allâh ﷺ said, "And upon your people (i.e., make the same pledge for your people: that you will invite them to Islam)." Dimâd answered, "And upon my people."

Years later, after Islam gained a strong footing in Al-Madînah, the Messenger of Allâh ﷺ would send various military units on missions, some to gain information and some to engage in battle. On one such mission, the Prophet's Companions رضي الله عنهم passed by Dimâd's tribe. The leader of the mission asked those under his command, "Did you gain anything from these people (i.e. in terms of war booty)?" "Yes," said one of them, "I gained from them a container that is used for purification." The leader of the mission said, "Return it, for these are the people of Dimâd."[1]

Example Number Two:

At-Tufail ibn 'Amr رضي الله عنه was both a famous poet and the chief of his tribe. On one occasion, when he visited Makkah, the leaders of the Quraish, as was their habit, warned him not to meet with Prophet Muhammad ﷺ. They said to At-Tufail, "Verily, his speech is like magic, so be wary of him; do not let him do to you and to your

[1] *Sahîh Muslim* (2/593) (868).

people what he has done to us: He has caused division between a man and his wife, as well as between a man and his son'' They continued to warn him until he swore that he would not enter the Inviolable Masjid of Makkah without first blocking his ears.

He fulfilled his oath, blocking his ears with cotton prior to entering the Masjid. Bewildered by his own strange behavior, he then said to himself, "Verily, I am a person who is both calm and collected; the reality of things do not remain hidden from me, for I am able to discern between what is good and what is ugly. By Allâh, I will hear what he has to say. If his affair is good, I will take (and learn) from him; otherwise, I will stay away from him.'' He then removed the cotton from his ears, and was gladly surprised as a result, for he heard speech that was better than any other speech he had ever heard in his lifetime. He followed the Prophet ﷺ to his home, entered with him, and told him his story. He then said, "Present your Religion to me.'' When the Prophet ﷺ finished explaining to him some key features of the Religion of Islam, At-Tufail ﷺ embraced Islam.[1]

Given the effect that verses of the Qur'ân and sayings of the Prophet ﷺ have on the hearts of people, Islamic preachers and educators would do well to remind people not just with their own words, but with verses of the Qur'ân and Ahâdîth as well. And we seek help and guidance from Allâh ﷻ.



[1] *Siyyar 'Alâm An-Nubalâ*, by Adh-Dhahabî (1/345).



Chapter 18

His ﷺ Miracles

Even today, many people enter into the fold of Islam because, after learning about the miracles and signs with which the Prophet ﷺ came to mankind, they cannot but conclude that Islam is the Religion of the One True God and Creator of this universe, Allâh ﷻ. Certainly, the Prophet's miracles are at once many and varied; and they are greater and more numerous than the miracles that were granted to any other Prophet.

As far as Prophetic miracles go, they can be classified into two general categories:

1) Miracles that came and went, and that could only have been witnessed by those who were alive when they occurred. Under this category of miracles are included the miracles of all past Prophets, such as Jesus عليه السلام and Moses عليه السلام. For instance, when, through Allâh's permission, Jesus عليه السلام healed the blind, only those that were alive at the time could appreciate that miracle. Even some of Prophet Muhammad's miracles fall under this category - such as when, through Allâh's permission, a small

quantity of food miraculously increased in quantity, allowing hundreds of Companions ﷺ to eat until they became full.

2) Miracles that can be appreciated even today. Examples of this category of miracles include Islamic Law, which has remained the most comprehensive and just set of laws that mankind has known for over fourteen centuries; and smaller miracles - known as Karâmât - which occur every now and then at the hands of righteous, God-fearing Muslims. But the clearest example of this category of miracles is the Noble Qur'ân, which continues to amaze - in its beauty and eloquence and profoundly deep meanings - all people who understand the Arabic language.[1]

The Prophet's miracles, if justice is done to them, provide rich enough subject-matter to fill many volumes of books. But because of the limited scope of this work, I will limit myself to a brief discussion of the following two themes:

1) The miracles of the Noble Qur'ân.

2) Physical and tangible miracles which, by the permission of Allâh ﷻ, occurred at the hands of the Prophet ﷺ.

First: The Miracles of the Noble Qur'ân

According to the Oxford Dictionary, a miracle is "a marvelous event not ascribable to human or natural agency, and therefore attributed to the intervention of a supernatural agent, especially God."[2] From an Islamic standpoint, a miracle is a marvelous event which human beings, whether together or as individuals, cannot reproduce, perform, copy, or repeat. It is an event that

[1] Refer to *Al-Jawâb As-Sahîh Liman-Baddala Deen Al-Maseeh* (4/67-71).

[2] Excerpted from Oxford Talking Dictionary. (Copyright 1998 The Learning Company, Inc. All Rights Reserved.)

Allâh ﷻ causes to occur at the hands of Prophets ﷺ, in order to prove the truthfulness of their message.[1]

The Noble Qur'ân is Allâh's speech, which was revealed to Prophet Muhammad ﷺ. It is the greatest of miracles, and its effects can continue to be appreciated until this day.[2] The Prophet ﷺ said,

«مَا مِنَ الْأَنْبِيَاءِ مِنْ نَبِيٍّ إِلَّا قَدْ أُعْطِيَ مِنَ الْآيَاتِ مَا مِثْلُهُ آمَنَ عَلَيْهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيتُ وَحْيًا أَوْحَى اللهُ إِلَيَّ، فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا يَوْمَ الْقِيَامَةِ»

"Every single Prophet was given such signs (or miracles) as were worthy of making people believe. Verily, the sign I have been given is revelation that Allâh has revealed to me. And I hope that, of all Prophets, I will have the most followers on the Day of Resurrection."[3]

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[1] Refer to Manâhil *Al-'Irfân Fee 'Uloom Al-Qur'ân*, by Az-Zarqânî (1/66); *Mo'jam Al-Waseet* (2/585); Al-Irshâd Ila-*Sahîh* Al-'Aitiqâd, by Dr. Sâleh Al-Fauzân (2/157). The general word for miracle in the Arabic language is Mu'ajizah; however, in Islamic terminology a distinction is made between a Mo'jizah and a Karâmah. A Mo'jizah is a marvelous event that is coupled by a claim of prophethood; or in other words, a Mo'jizah occurs at the hand of a Prophet. A Karâmah, on the other hand, is a marvelous event that is not accompanied by a claim of prophethood; or in other words, a Karâmah occurs at the hand of a righteous person who is not a Prophet. A Karâmah occurs only at the hand of a person who is clearly righteous, and who has correct beliefs. Therefore, if an out-of-the-ordinary event occurs at the hands of a deviant person, that event is devilish in nature; after all, magic does exist, and strange events do occur when an evil person is in league with evil jinns. So if an apparent miracle occurs at the hand of an unknown person, he is judged based on the Qur'ân and *Sunnah*. For as Imam Ash-Shâfi'î (May Allah have mercy on him) said, "If you see a man walking on water or flying in the air, do not become deceived by him, until you first see whether (in his deeds and beliefs) he conforms to the teachings of the Qur'ân and the *Sunnah*." Refer to *Sharh Al-'Aqîdah At-Tahâwiyyah* (pg. 510); *Siyyar 'Alâm An-Nubalâ* (10/23); and *Al-Ajwibah Al-Usooliyyah 'Alal-'Aqîdatul-Wâsitiyyah*, by As-Sulmân (pg. 311).

[2] Refer to *Ad-Dâ'ee Ilal-Islam*, by Al-Anbârî (pg. 393).

[3] *Bukhârî* (3/9) (4981) and *Muslim* and its wording (1/134) (152).

This *Hadîth* does not limit the Prophet's miracles to a single one - that of the Qur'ân, for the Prophet ﷺ was blessed with many other miracles as well. What this *Hadîth* means is that the Qur'ân is the greatest miracle, the miracle that was specific to the Prophet ﷺ. Every Prophet عليه السلام was blessed with a miracle that was specific to him - and that challenged the people to whom he was sent. Magic was widespread among the people of Fir'aun, and so because of that reason, Moses عليه السلام came with a piece of and performed a feat that challenged the magicians of his day. And it was deemed a miraculous feat because even the most skilled of magicians could not reproduce or copy it.

Similarly, medical practitioners were held in high regard among the people to whom Jesus عليه السلام was sent. Consequently, his miracles were medical in nature - bringing back the dead to life, curing the leper, and returning sight to the blind. These feats were medical in nature, but they were deemed miraculous because they could not be copied or imitated by even the most skilled of doctors.

As for the Arabs of pre-Islamic Arabia, they were not known for scientific knowledge, for medical knowledge, for skill in magic or sorcery; they were known for their eloquent speech. And so Allâh سبحانه وتعالى blessed our Prophet Muhammad ﷺ with the miracle of the Qu'an, regarding which Allâh سبحانه وتعالى said:

﴿لَّا يَأْتِيهِ ٱلْبَٰطِلُ مِنۢ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِۦ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ﴾

''Falsehood cannot come to it from before or behind it (it is) sent down by the All-Wise, Worthy of all praise (Allâh).'' (Qur'ân 41:42)

As I stated earlier, the Qur'ân is unique among miracles because its effects were witnessed not just by the people who lived during the Prophet's lifetime, but also by people who came afterwards; and they can also be witnessed by people of our generation, as well as by people of generations to come. Even today, when one listens to the recitation of the Noble Qur'ân, it is as if one is hearing it from the lips of the Messenger of Allâh ﷺ. As for the miracles of past Prophets, we

cannot appreciate, feel, or verify them today; we know of them only through information that is mentioned about them in books.

The Noble Qur'ân is a miracle in many ways. It is a miracle of language - of its chosen words, of the way in which its words are beautifully joined together, and of its overall eloquence. It is a miracle because of its profound meanings. It is a miracle by dint of the information it gives about the unseen world - about Allâh, about angels, about jinns, about the heavens, about past and future events. But for the sake of brevity, in our discussion here I will limit myself to a discussion of only four of many aspects of the miraculous nature of the Qur'ân.[1]

1) The Qur'ân's Eloquence

In its eloquence, its brilliant tone, its flawless flow, and its impeccable wording, the Qur'ân fits the definition of the word 'miracle' which I mentioned earlier on: "A miracle is a marvelous event which human beings, whether together or as individuals, cannot reproduce, perform, copy, or repeat. It is an event that Allâh ﷻ causes to occur at the hands of Prophets عليهم السلام, in order to prove the truthfulness of their message." Allâh ﷻ challenged human beings to produce something similar to the Qur'ân, but they of course failed to do so. Allâh ﷻ said:

﴿قُل لَّئِنِ ٱجْتَمَعَتِ ٱلْإِنسُ وَٱلْجِنُّ عَلَىٰٓ أَن يَأْتُوا۟ بِمِثْلِ هَٰذَا ٱلْقُرْءَانِ لَا يَأْتُونَ بِمِثْلِهِۦ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا﴾

"Say : "If the mankind and the jinns were together to produce the like of this Qur'ân, they could not produce the like thereof, even if they helped one another." (Qur'ân 17:88)

Elsewhere in the Qur'ân, He ﷻ said:

﴿أَمْ يَقُولُونَ تَقَوَّلَهُۥ ۚ بَل لَّا يُؤْمِنُونَ ۝٣٣ فَلْيَأْتُوا۟ بِحَدِيثٍ مِّثْلِهِۦٓ إِن كَانُوا۟ صَٰدِقِينَ﴾

[1] Refer to *Al-Jawâb As-Sahîh* (4/74, 75); *'Alâm An-Nubuwwah*, by Al-Mâwardee (pgs. 53-70); *Al-Bidâyah Wan-Nihâyah* (6/54, 65); *Al-Burhân Fee 'Uloom Al-Qur'ân*, by Az-Zarkashî (2/90-124); and *Manâhil Al-'Irfân*, by Az-Zarqânî (2/228-308).

''Or do they say : ''He (Muhammad) has forged it (this Qur'ân)?'' Nay! They believe not! Let them then produce a recital like unto it (the Qur'ân) if they are truthful.'' (Qur'ân 52:33, 34)

After this challenge was made, not a single person stepped forward to accept it. Consequently, Allâh ﷻ eased the terms of the challenge:

﴿أَمْ يَقُولُونَ افْتَرَاهُ ۖ قُلْ فَأْتُوا بِعَشْرِ سُوَرٍ مِّثْلِهِ مُفْتَرَيَاتٍ وَادْعُوا مَنِ اسْتَطَعْتُم مِّن دُونِ اللَّهِ إِن كُنتُمْ صَادِقِينَ﴾

''Or they say, ''He (Prophet Muhammad) forged it (the Qur'ân).'' Say: ''Bring you then ten forged Surahs (chapters) like unto it, and call whomsoever you can, other than Allâh (to your help), if you speak the truth!'' (Qur'ân 11:13)

When no one came forward to take on this challenge, for everyone knew that taking it on was impossible, Allâh ﷻ further eased the terms of the challenge - challenging human beings to produce something that is similar to just one chapter of the Qur'ân. Allâh ﷻ said:

﴿أَمْ يَقُولُونَ افْتَرَاهُ ۖ قُلْ فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا مَنِ اسْتَطَعْتُم مِّن دُونِ اللَّهِ إِن كُنتُمْ صَادِقِينَ﴾

''Or do they say : ''He (Muhammad) has forged it?'' Say : ''Bring then a Surah (chapter) like unto it, and call upon whomsoever you can, besides Allâh, if you are truthful!'' (Qur'ân 10:38)

Then, after the Prophet ﷺ migrated to Al-Madînah, Allâh ﷻ repeated the challenge:

﴿وَإِن كُنتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّن مِّثْلِهِ وَادْعُوا شُهَدَاءَكُم مِّن دُونِ اللَّهِ إِن كُنتُمْ صَادِقِينَ ﴿٢٣﴾ فَإِن لَّمْ تَفْعَلُوا وَلَن تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ ۖ أُعِدَّتْ لِلْكَافِرِينَ﴾

''And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'ân) to

Our slave (Muhammad), then produce a Surah (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allâh, if you are truthful. But if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers.'' (Qur'ân 2:23, 24)

Regarding this challenge, Allâh ﷻ made it clear that failure was inevitable for anyone who attempted to meet it. Failure would also be inevitable even if all human beings came together and worked as a group to produce something similar to the Qur'ân. While the Prophet ﷺ was still in Makkah, Allâh ﷻ commanded him to convey to people the challenge that is made in the following verse:

﴿قُل لَّئِنِ ٱجۡتَمَعَتِ ٱلۡإِنسُ وَٱلۡجِنُّ عَلَىٰٓ أَن يَأۡتُواْ بِمِثۡلِ هَٰذَا ٱلۡقُرۡءَانِ لَا يَأۡتُونَ بِمِثۡلِهِۦ وَلَوۡ كَانَ بَعۡضُهُمۡ لِبَعۡضٖ ظَهِيرٗا﴾

''Say: ''If mankind and the jinns were together to produce the like of this Qur'ân, they could not produce the like thereof, even if they helped one another.'' (Qur'ân 17:88)

The challenges mentioned in the preceding verses are made to all human beings. The polytheists of Makkah, masters of the Arabic language, pretended to ignore those challenges. They claimed that the Prophet ﷺ was a liar and a magician, but they dared not say anything about the Qur'ân; in fact, some of them would even secretly listen to the Prophet ﷺ recite it. Even today, all Arabs, whether they are Muslim, Christian, or otherwise, agree that the Qur'ân is the pinnacle of the Arabic language. It is not surprising, therefore, that no one, from the time of the Prophet ﷺ until today, has been able to produce anything that is similar to it.

The Qur'ân contains in it thousands of miracles, which are found in all one handerd fourteen of its chapters (not to mention its more than six thousands two handerd verses). The shortest chapter of the Qur'ân is chapter "*Al-Kauthar*.'' It consists of three short

verses, and yet as short as it is, no one has ever been able to produce something similar to it.[1]

2) Information About the Unseen World

One of the miracles of the Qur'ân is that it contains information about the unseen world - about matters the Prophet ﷺ, or any other person for that matter, could not possibly have learned about on his own. This by itself proves that the Noble Qur'ân is Allâh's speech, for Allâh ﷻ alone has knowledge of all things. Allâh ﷻ said:

﴿وَعِندَهُۥ مَفَاتِحُ ٱلْغَيْبِ لَا يَعْلَمُهَآ إِلَّا هُوَ ۚ وَيَعْلَمُ مَا فِى ٱلْبَرِّ وَٱلْبَحْرِ ۚ وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِى ظُلُمَٰتِ ٱلْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِى كِتَٰبٍ مُّبِينٍ﴾

"And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. And He knows whatever there is in (or on) the earth and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record." (Qur'ân 6:59)

The Different Categories of Information About the Unseen World

a) Information about the past: In the Qur'ân, many wonderful stories are told about the creation of the world, the creation of mankind, and past nations.

b) Information about the present, what happened during the Prophet's lifetime: Some examples of this category are things Allâh ﷻ informed his Messenger ﷺ about regarding the secrets of the hypocrites or certain mistakes that Muslims perpetrated. Allâh ﷻ exposed many happenings that the Prophet ﷺ - or anyone else for that matter - could not possibly have known about.

[1] Refer to *Istikhrâj Al-Jidâl Minal-Qur'ân Al-Karîm*, by Ibn Najm (pg. 100); *Fathul-Bârî* (6/582); *Manâhil Al-'Irfân*, by Az-Zarqânî (1/336, 1/231, 232).

c) Information about the future: Allâh ﷻ informed the Prophet ﷺ about events that were to occur after his time. Those events later came to pass, which proves beyond a shadow of a doubt that the Qur'ân is Allâh's speech and that Muhammad ﷺ is the Messenger of Allâh ﷺ.[1]

3) The Miraculous Nature of the Qur'ân's Laws and Legislations

The Qur'ân informs us about the unseen world; it teaches us about our Creator, Allâh ﷻ; it tells us about our creation, about our earliest forefather, Adam عليه السلام, and about how he had to descend from Paradise and make earth his abode; it teaches us about history - about past Prophets عليهم السلام and past nations. But beyond all of that, and much more besides, the Qur'ân contains a detailed set of laws, that govern all aspects of man's life on earth, immutable laws that are as valid and applicable today as they were over fourteen centuries ago. Those laws are immutable because they were revealed by the All-Knowing, the All-Wise - the Creator of Mankind, and the One Who best knows what benefits and what harms human beings. Therefore, everything Allâh ﷻ legislated is of the highest degree of wisdom:

﴿أَلَا يَعۡلَمُ مَنۡ خَلَقَ وَهُوَ ٱللَّطِيفُ ٱلۡخَبِيرُ﴾

"Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves) All-Aware (of everything)." (Qur'ân 67:14)

The perfect wisdom behind Allâh's laws can perhaps best be appreciated by comparing them to man-made laws. Never in history has any set of man-made laws been able to properly address the wide array of problems that human beings face, or the continuing societal changes that occur with the passing of time. As such, law-makers have perennially been forced to amend laws, add new laws, and remove out-dated laws. Tomorrow they will cancel and discard what today they deem to be the most just of

[1] Refer to *Ad-Dâ'ee Ilal-Islâm*,by Al-Anbârî (pgs. 424-428); Idhhâr Al-Haqq (pgs. 65-107); *Manâhil Al-'Irfân* (2/623); and *Ma'âlim Ad-Da'wah* , by Ad-Dailamî (1/463).

laws. This should come as no surprise, for humans are deficient creatures, ever prone to falling into error.

The laws of the Qur'ân, on the other hand, are just at all times, and in all places. Allâh ﷻ said:

﴿إِنَّ هَٰذَا ٱلْقُرْءَانَ يَهْدِى لِلَّتِى هِىَ أَقْوَمُ وَيُبَشِّرُ ٱلْمُؤْمِنِينَ ٱلَّذِينَ يَعْمَلُونَ ٱلصَّٰلِحَٰتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا﴾

"Verily, this Qur'ân guides to that which is most just and right and gives glad tidings to the believers (in the Oneness of Allâh and His Messenger, Muhammad, etc.). who work deeds of righteousness, that they shall have a great reward (Paradise)." (Qur'ân 17:9)

In short, Islamic Law aims to do three things:

1) Ward off harm:[1] This means Islamic Law strives to protect human beings from harm. Six things in particular are deemed sacrosanct, and must be protected and preserved at all times: religion, life, the mind, family, honor, and wealth.
2) Bring benefits:[2] Islamic Law strives to bring out a numerous benefits - be they spiritual, economic, physical, or otherwise in nature - for human beings.
3) Finally, Islamic Law aims to instill in human beings the loftiest of manners, so as to raise to a very high and noble level their interaction among themselves.

In the Qur'ân there is a solution for all of mankind's problems. Whatever problem one can imagine, its solution or principles for dealing with it are provided in the Noble Qur'ân. That is why Muslims long for the day when, in their own countries, Islam is once again applied as the law of the land.[3]

[1] Refer to *Adwâ Al-Bayân* (3/448).

[2] Refer to *Adwâ Al-Bayân* (3/448).

[3] Refer to *Adwâ Al-Bayân* (3/409-457), who discussed the theme of the above-mentioned paragraph in great detail, and with the mention of many proofs. May Allah ﷻ reward him and forgive him.

4) Modern-Day Knowledge

Earlier, I mentioned that the Qur'ân contains a great deal of knowledge about the unseen world - about the heavens, about the world of angels and jinns, about past and future events. It also contains a kind of knowledge that belonged to the unseen world centuries ago, but that, through discovery, is now known to man. Here I am referring to modern-day scientific knowledge. The Qur'ân contains intricate details about the oceans and rivers, plants and animals, mountains, trees, instects, and much more besides these. Most of which has been information has been verified only recently through scientific research. Allâh ﷻ said:

﴿سَنُرِيهِمْ ءَايَٰتِنَا فِى ٱلْءَافَاقِ وَفِىٓ أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ ٱلْحَقُّ ۗ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ﴾

''We will show them Our Signs in the universe, and in their ownselves, until it becomes manifest to them that this (the Qur'ân) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things?'' (Qur'ân 41:53)

The promise mentioned in this verse has become fulfilled more today than ever before. Educational books and videos have been produced to prove that a great deal of information in the Qur'ân has been verified by modern-day scientific research; that information relates to topics such as medicine, the formation of rain clouds, planetary objects, human embryology, and plant-life. A famous embryologist from Toronto - a non-Muslim, mind you -amended a textbook he wrote on embryology when he learned that the Qur'ân contains a precise description of the development of a fetus in its mother's womb. This is just one of many examples of how the Qur'ân, which was revealed over fourteen centuries ago, contains not just a small amount of information, but many facts about science that could not possibly have been known to anyone who lived during the sixth century. The reader would do well to refer to reputable books that have been written on this topic.[1]

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[1] In English, books written by Harun Yahya are considered good selections. As for Arabic sources, refer to *Manâhil Al-'Irfân Fee 'Uloom Al-Qur'ân*, by Az-

Part Two: Physical or Tangible Miracles of the Prophet ﷺ

Like other Prophets عليهم السلام that came before him, the Prophet ﷺ was blessed with tangible miracles that were seen, felt, or heard by those who were alive at the time. Those miracles are often overlooked because, for the Prophet ﷺ, they were secondary miracles, in that his greatest and most defining miracle was the Noble Qur'ân. Many tangible miracles occurred by the permission of Allâh ﷻ, and at the hands of the Prophet ﷺ; but for the purposes of this discussion I will mention only nine kinds, along with some representative examples.

First: Miracles that Had to do with Outer Space

1) One of the greatest miracles that the Prophet ﷺ came with was the splitting of the moon, a marvelous event that is mentioned in the Noble Qur'ân. When, on one occasion, the people of Makkah asked the Messenger of Allâh ﷺ to show them a sign or a miracle, he showed them the moon as it split in two halves. At one point, the inhabitants of Makkah were able to see Mount Hirâ between the two halves of the moon, before they were put back together again.[1] Allâh ﷻ said:

﴿ٱقْتَرَبَتِ ٱلسَّاعَةُ وَٱنشَقَّ ٱلْقَمَرُ ① وَإِن يَرَوْا۟ ءَايَةً يُعْرِضُوا۟ وَيَقُولُوا۟ سِحْرٌ مُّسْتَمِرٌّ ② وَكَذَّبُوا۟ وَٱتَّبَعُوٓا۟ أَهْوَآءَهُمْ ۚ وَكُلُّ أَمْرٍ مُّسْتَقِرٌّ﴾

"The Hour has drawn near, and the moon has been cleft asunder (the people of Makkah requested Prophet Muhammad to show them a miracle, so he showed them the splitting of the moon). And if they see a sign, they turn away, and say: "This is continuous magic." They belied (the Verses of Allâh - this

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Zarqânî (2/278-284); *Kitâb Al-Imân*, by 'Abdul-Majîd Az-Zindânî (pgs. 55-59); and *Kitâb At-Tawhîd*, by Az-Zindânî (1/74, 77).

[1] *Bukhârî* (6/631) (3636), (8/617); and *Muslim* (4/2159) (2800).

> *Qur'ân), and followed their own lusts. And every matter will be settled [according to the kind of deeds (for the doer of good deeds, his deeds will take him to Paradise, and similarly evil deeds with take their doers to Hell)]."* (Qur'ân 54:1-3)

During the latter stages of the Makki phase of his biography, the Prophet ﷺ undertook a miraculous night journey to Jerusalem and to the heavens, after which he ﷺ returned the following morning to Makkah. This miraculous journey - the most amazing journey undertaken by any living human being - is described in the Qur'ân as well as a number of authentic *Hadîth* narrations. Allâh ﷻ said:

﴿سُبْحَـٰنَ ٱلَّذِىٓ أَسْرَىٰ بِعَبْدِهِۦ لَيْلًا مِّنَ ٱلْمَسْجِدِ ٱلْحَرَامِ إِلَى ٱلْمَسْجِدِ ٱلْأَقْصَا ٱلَّذِى بَـٰرَكْنَا حَوْلَهُۥ لِنُرِيَهُۥ مِنْ ءَايَـٰتِنَآ ۚ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ﴾

> *"Glorified (and Exalted) be He (Allâh) (above all that (evil) they associate with Him) Who took His slave (Muhammad) for a journey by night from Al-Masjid-al-Haram (at Makkah) to the farthest mosque (in Jerusalem), the neighbourhood whereof We have blessed, in order that We might show him (Muhammad) of Our Ayât (proofs, evidences, lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer."* (Qur'ân 17:1)

Probably in a matter of minutes, the Prophet ﷺ traveled from Makkah to Jerusalem; but more amazing than that, he ﷺ traveled during the very same night to the heavens, ascending his way up to the highest heaven. He ﷺ saw Paradise, spoke to his Lord, and returned to Makkah before morning-time. The leaders of the Quraish did not believe him and demanded from him proofs, which he ﷺ proceeded to give them. For one thing, on his way back to Makkah, he ﷺ came across a traveling party that was to arrive in Al-Madînah later on. Thirsty, the Prophet ﷺ went down and took water from a flask that belonged to the traveling party. When the traveling party later arrived in Al-Madînah, they confirmed that, somehow, water mysteriously disappeared from one of their flasks.

Furthermore, the Quraish were aware of the Prophet's travels during his youth, and as such, they knew for certain that he ﷺ had never visited Jerusalem. A few of them had done so, and so they asked the Prophet ﷺ to give them a description of the holy city. Allâh ﷻ made some kind of holographic image appear before the Prophet's eyes, and as a result, the Prophet ﷺ was able to give the leaders of the Quraish a very detailed description of Jerusalem. The Qurashî leaders that had visited Jerusalem were amazed, and could not help but confirm the truthfulness of the Prophet's description. And yet these proofs fell on deaf ears, for the leaders of the Quraish still refused to believe.[1]

Second: Miracles in the Sky

1) By the permission of Allâh ﷻ, clouds in the sky would obey the Prophet ﷺ. Clouds would travel away or send down rain based on his prayers.[2]

2) In a situation of war, Allâh ﷻ granted the Prophet ﷺ victory by sending a violent wind that instilled terror in the hearts of the enemy. Allâh ﷻ said:

﴿إِذْ جَآءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا﴾

"When there came against you hosts, and We sent against them a wind and forces that you saw not (i.e., troops of angels during the battle of Al-Ahzâb (the Confederates))." (Qur'ân 33: 9)

The wind described in this verse is the easterly wind. The Prophet ﷺ said,

«نُصِرْتُ بِالصَّبَا، وَأُهْلِكَتْ عَادٌ بِالدَّبُورِ»

[1] *Bukhârî* (7/196) (3886) and *Muslim* (1/156) (170).

[2] Refer to *Sahîh Bukhârî* (along with Ibn Hajar's famous commentary, *Al-Fath*) (2/413) (933) and *Sahîh Muslim* (2/614) (897).

"I have been granted victory with the easterly wind, and the people of 'Âd were destroyed by the westerly wind."[1]

Third: Miracles Pertaining to Human Beings, Animals, and Jinns

- a) Human Beings

1) Like Prophet Jesus ﷺ before him, the Prophet ﷺ would, by the permission of Allâh ﷻ, cure those who were afflicted with illness. For instance, 'Ali ibn Abi Tâlib ﷺ once was afflicted with severe pain in his eyes. The Messenger of Allâh ﷺ spit in his eyes and invoked Allâh ﷻ to cure him. In an instant, 'Ali's eyes returned to normal, and the pain completely disappeared.[2]

2) When a bone in 'Abdullah ibn 'Ateek's leg broke, the Messenger of Allâh ﷺ rubbed his hand over the affected leg; the leg then healed so completely that it was as if it had never been broken in the first place.[3]

3) During the Battle of Khaibar, Salamah ibn Al-Akwah ﷺ suffered a serious blow to his leg. The Messenger of Allâh ﷺ spit three times on the wound; and as a result of that, Salamah ﷺ became completely healed. He ﷺ no longer felt even the slightest amount of pain where the sword had struck him.[4]

- b) Jinns

1) With speech alone the Prophet ﷺ was able to subdue jinns and force them to leave the body of a possessed man. He ﷺ would say, "Exit, O enemy of Allâh; I am the Messenger of Allâh ﷺ."[5]

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[1] *Sahîh Muslim* (900).

[2] Refer to *Sahîh Bukhârî* (6/144) (3009) and *Muslim* (4/1872) (2406).

[3] Refer to *Sahîh Bukhârî* (7/340) (4039).

[4] Refer to *Sahîh Bukhârî* (7/475) (4206).

[5] *Musnad Ahmad* (4/170-172). In *Mujma' Az-Zawâid*, Al-Haithamî said, "*Ahmad*'s narrators of this *Hadîth* are all narrators of As-*Sahîh* (i.e., *Sahîh Bukhârî* or *Sahîh Muslim*)." (9/6)

2) On one occasion, an evil Jinn entered the chest of 'Uthmân ibn Abul-'Âs ﵁. Using his hand, the Prophet ﷺ struck 'Uthmân ﵁ on the chest three times; he ﷺ then spat in his mouth and said, "Exit, O enemy of Allâh." He ﷺ repeated that final step three times, and from that occasion onwards, the Jinn never again attacked 'Uthmân ﵁.[1]

◆ c) Animals

The Prophet ﷺ was merciful not just towards human beings, but towards all living creatures. Sometimes, he ﷺ was even able to communicate on a certain level with animals, which, for instance, occurred when a bird complained to the Prophet ﷺ about two of its chicks that were taken from its nest.[2] And on another occasion, a camel complained to the Prophet ﷺ, informing him that its owner starved it and forced it to do an unreasonable amount of work.[3]

On yet another occasion, a camel performed prostration to the Prophet ﷺ. The Companions ﵃ then said, "O Messenger of Allâh, if animals and trees perform prostration to you, we are more worthy of doing the same." The Prophet ﷺ replied, "Worship your Lord, and honor your (Muslim) brother. If I were to order someone to perform prostration to someone else, I would order a woman to perform prostration to her husband"[4]

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[1] *Ibn Mâjah* (2/1174) (3548). Also, refer to *Sahîh Ibn Mâjah* (1/273).

[2] Refer to *Sunan Abu Dâwûd* (2675). And in *Sahîh Abu Dâwûd*, Imam Al-Albânî declared the authenticity of this *Hadîth* (2/146).

[3] Refer to *Ahmad* (1/205) and *Abu Dâwûd* (2549). And in *Sahîh Sunan Abu Dâwûd*, Imam Al-Albânî declared the authenticity of this *Hadîth* (2/110).

[4] *Musnad Ahmad* (6/76). In Mujma' Az-Zawâid, Al-Haithamî said, "Its chain is good." (9/9) For further information on similar miracles, refer to Musnad Imam *Ahmad* (4/170-172) and to *Mujma' Az-Zawâid*, by Al-Haithamî (9/3-12).

Fourth: Miracles Pertaining to Trees, Fruits, and Wood

- a) Trees

1) Once while the Messenger of Allâh ﷺ was away on a journey, a Bedouin approached him. The Messenger of Allâh ﷺ invited him to Islam, and in response the Bedouin said, "Who will testify for you that what you say is true?'' The Messenger of Allâh ﷺ said, "This As-Salamah.'' As he ﷺ said this, he ﷺ pointed to a tree, a tree that was common to the desert and that was known by the name, As-Salamah. The Messenger of Allâh ﷺ called out to the tree, which was situated at the edge of the valley in which the Prophet ﷺ was talking to the Bedouin. The tree approached, forming cracks in the ground along the way. Finally, when the tree stood before him, the Prophet ﷺ asked it to testify three times, and all three times the tree responded by testifying that what the Prophet ﷺ said was true. Having done that, it returned to its original spot.[1]

2) Once while the Prophet ﷺ was away on a journey, he ﷺ needed to empty his bowels; he ﷺ was out in the open, however, and could not find a place that would keep him out of the eyeview of his Companions ﷺ. He ﷺ took the branch of a tree and said, "Follow me, by the permission of Allâh.'' It yielded just as easily as does a camel that is bridled with a tight rope (which is tied onto a stick that is placed on its nose).[2] Then another tree approached, and it too submitted to the Prophet's command. The Prophet ﷺ then ordered the two trees' branches to join together; they did so, thus providing ample cover for the Prophet ﷺ. When the Prophet ﷺ finished relieving himself, both trees returned to their original positions.[3]

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[1] *Ad-Dârimî* (1/17) (16). The chain of this *Hadîth* is authentic. Refer also to *Mishkât Al-Masâbîh* (3/1666) (5925).

[2] Refer to *Sharh An-Nawawî* (18/146).

[3] Refer to *Sahîh Muslim* (4/2306) (3012).

- b) Fruits

A Bedouin once went to the Prophet ﷺ and asked, "How can I know for certain that you are a Prophet?" The Prophet ﷺ said, "If I can summon to me this bunch of fruits from this tree, will you bear witness that I am indeed the Messenger of Allâh?" The Messenger of Allâh ﷺ called the bunch of fruits he had pointed to; the fruits and the branch they were on began to descend, until they came all the way down to the level of the Prophet ﷺ. The Prophet ﷺ then gave the command, "Return!" at which point the branch and the fruits returned to their original position. Having witnessed what happened, the Bedouin embraced Islam.[1]

- c) Wood

When the Prophet ﷺ first arrived in Al-Madînah, he ﷺ would deliver sermons from the trunk of a date-palm tree. Later on, when an actual pulpit was built for him, and when he ascended it, the tree-trunk cried out as a baby does (or it mooed as a cow moos), being sad that the Messenger of Allâh ﷺ no longer used it for his sermons. The Messenger of Allâh ﷺ embraced the tree trank and comforted it as it moaned and whimpered. He ﷺ continued to comfort it and pass his hand over it until it finally calmed down.[2]

Fifth: Miracles that Pertain to Mountains, Rocks, and Dirt

- a) Mountains

On one occasion, the Prophet ﷺ climbed Mount Uhud, and accompanying him that day were Abu Bakr ؓ, 'Umar ؓ, and

[1] *At-Tirmidhî* (5/594) (3628); *Ahmad* (1/123); and *Al-Hâkim* (2/260). Imam Al-Hâkim ruled that this *Hadîth* is authentic and fulfills the conditions of Imam *Muslim*, and Imam Adh-Dhahabî seconded his ruling.

[2] *Bukhârî* (6/602) (3584), and the last part of the narration is from Musnad Imam *Ahmad* (2/109).

'Uthmân ﷺ. The mountain then shook while they were on it. The Prophet ﷺ struck the mountain with his leg and, addressing it, said,

«اثْبُتْ أُحُدُ، فإِنَّما عَلَيْكَ نَبِيٌّ وصِدِّيقٌ وشَهِيدَانِ»

''O Uhud, remain firm (and do not shake or move), for upon you are a Prophet, a Truthful One (i.e., Abu Bakr ﷺ), and two martyrs.''[1]

◆ b) Rocks

The Prophet ﷺ said,

«إِنِّي لَأَعْرِفُ حَجَرًا بِمَكَّةَ كَانَ يُسَلِّمُ عَلَيَّ قَبْلَ أَنْ أُبْعَثَ، إِنِّي لأَعْرِفُهُ الْآنَ»

''Verily, I know of a rock in Makkah that would extend greetings of peace to me before I was sent (as a Prophet i.e., before I received revelation for the first time). Verily, even now I know that rock.''[2]

◆ c) Dirt

When fighting intensified during the Battle of Hunain, the Messenger of Allâh ﷺ descended from his riding mule, picked up a handful of dirt, faced the enemy, and said, "May their faces become ugly.'' He ﷺ then hurled the dirt in their direction. From that single throw, dirt entered into the eye of every polytheist soldier. Allâh ﷻ then granted victory to the Muslim army, and the Prophet ﷺ proceeded to distribute the large quantity of war booty that was won that day.[3]

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[1] *Bukhârî* (7/22, 40), (7/53) (3675).

[2] *Muslim* (4/1782) (2277).

[3] *Muslim* (3/1402) (1777).

Sixth: Miracles that Pertain to Water, Food, Drink, and Fruits

◆ a) Water and Drink

This category of miracles occurred often throughout the Messenger of Allâh's prophethood;[1] we will suffice here with the following few examples.

1) On the Day of Al-Hudaibiyyah, Muslims suffered from severe thirst. When this happened, the Messenger of Allâh ﷺ placed his hand in a leather flask; to the amazement of all who were present, water began to flow from between his fingers, in a manner that was similar to how water gushes from a fountainhead. From that single flask everyone that was present drank and performed ablution. Jâbir ؓ, the narrator of this story, was asked, "How many were you?" He ؓ replied, "Had we been one-hundred thousand strong, there would have been enough water for us; as things stood, there were one thousand five hundred of us."[2]

2) When the Prophet ﷺ reached Tabook, he found that its stream had run dry; so diminished was it that, in its narrow and winding flow, it resembled a shoestring. Little by little, water was scooped out of it. When a modestly sufficient quantity had been collected, the Prophet ﷺ washed his hands and face; and he ﷺ returned the used water into the stream. The stream then began to flow with abundant water, becoming so blessed that that stream exists with abundant water even this day![3]

3) There is a famous story involving Abu Hurairah ؓ in which milk continued to flow from a container even after many people had drank from it.[4]

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[1] Refer to *Sahîh Bukhârî* (along with Ibn Hajar's famous commentary, *Al-Fath*) (6/580) (3571-3577); *Sahîh Muslim* (1/471-477) (681, 682); and *Jâmai' Al-Usool*, by Ibn Athîr (11/334-351).

[2] *Bukhârî* (6/581), (7/441, 443), (10/101) (3576); and *Muslim* (3/1484) (1856) (72).

[3] Refer to *Sahîh Muslim* (4/1784) (706).

[4] *Bukhârî* (11/281) (6452).

◆ b) Food

1) During one of his military expeditions, the Prophet ﷺ was accompanied by 1400 of his Companions ﷺ. They almost ran out of food, and it was feared that everyone would starve. The Prophet ﷺ then commanded every person among them to bring whatever food he had with him and place it on a piece of cloth. When the Companions ﷺ finished executing the Prophet's command, only a small quantity of food had been gathered. The Prophet ﷺ prayed for the food to be blessed, and as a result of his Prayer, not only did everyone eat until they became full, but also people began filling their containers with the excess food that was left over.[1]

2) During the Battle of the Trenches, when the Muslims were besieged by a confederate army that consisted of thousands of soldiers, Muslim soldiers went three days without eating any food. To help out in a modest manner, Jâbir ibn 'Abdullah ﷺ and his wife prepared a meal that was enough for only a few people. In spite of that fact, the Prophet ﷺ invited many people to partake in the meal. He ﷺ prayed for the food to be blessed, and as a result, one-thousand Muslims ate until they became full. And yet still, the serving pot remained full, as if not a single person had eaten from it.[2]

◆ c) Fruits

1) A man once went to the Prophet ﷺ and asked him for some food. The Prophet ﷺ gave him half a *Wasq* of barley. A *Wasq* is equivalent to sixty Sâs, and a single Sâ consists of four handfuls of something - in this case of barley. Therefore, the Prophet ﷺ gave him approximately one handerd twenty handfuls of barley, certainly not an insignificant amount. In the days and weeks that followed, the man and his family would eat from that barley, but strangely the barley showed no signs of

[1] *Bukhârî* (6/129) (2982) and *Muslim* (3/1354) (1729).

[2] *Bukhârî* (7/395, 396) (4101) and *Muslim* (3/1610) (2039).

running out; in fact, it seemed as plentiful as it did the day the man took it from the Prophet ﷺ. The man then measured the barley, and was amazed to see that it had not decreased in quantity. But from that moment onward, the barley was no longer blessed as it had been beforehand; now, the more they ate, the less was left of the barley. The man went to the Prophet ﷺ, and told him about everything that happened. The Prophet ﷺ replied, "Had you not measured it, you would have been able to continue to eat from it"[1] Here, the Prophet ﷺ indicated that, had the man not measured the barley, it would have lasted both him and his wife for the rest of their lives.

Some scholars say that the man should have been thankful; and that, in measuring the barley, he was showing a degree of greed and avarice. And so because of that, the barley lost its quality of being blessed. And Allâh ﷻ knows best.

2) The father of the noble Companion Jâbir رضي الله عنه was deep in debt, and it would take many years of crop from his garden to pay off his creditors. Jâbir رضي الله عنه decided to take that year's crops and use it to pay off at least some amount to his father's creditors. And so Jâbir رضي الله عنه went to the Messenger of Allâh ﷺ in order to make him a witness over the weighing of that year's crops. The Prophet ﷺ walked around the crops and then ordered Jâbir رضي الله عنه to weigh it all. Much to Jâbir's amazement, the crops weighed enough to completely pay off his father's creditors. And even after he had paid them all off, a large quantity of crops was left over. Jâbir رضي الله عنه later said, "My dates remained intact, as if they did not decrease at all in quantity (even after much of it was used to pay off my father's creditors)."[2]

Seventh: Help From Angels

On a number of occasions, Allâh ﷻ sent down angels to help the Prophet ﷺ. The following are a few examples:

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[1] *Muslim* (4/1784) (2281).

[2] *Bukhârî* (6/587) (7/357) (3580). Refer as well to *Fathul-Bârî* (6/593).

1) Regarding the Prophet's migration to Al-Madînah, Allâh ﷻ said:

﴿فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَيۡهِ وَأَيَّدَهُۥ بِجُنُودٖ لَّمۡ تَرَوۡهَا وَجَعَلَ كَلِمَةَ ٱلَّذِينَ كَفَرُواْ ٱلسُّفۡلَىٰۗ وَكَلِمَةُ ٱللَّهِ هِيَ ٱلۡعُلۡيَاۗ﴾

"Then Allâh sent down His Sakînah (calmness, tranquility, peace, etc.) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while it was the Word of Allâh that became the uppermost." (Qur'ân 9:40)

2) Regarding the Battle of Badr, Allâh ﷻ said:

﴿إِذۡ تَسۡتَغِيثُونَ رَبَّكُمۡ فَٱسۡتَجَابَ لَكُمۡ أَنِّي مُمِدُّكُم بِأَلۡفٖ مِّنَ ٱلۡمَلَٰٓئِكَةِ مُرۡدِفِينَ﴾

"(Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels each behind the other (following one another) in succession." (Qur'ân 8:9)

3) During the Battle of Uhud, the angels Jibrîl عليه السلام and Meekâîl عليه السلام fought alongside the Prophet ﷺ, both to his right and to his left.[1]

4) Regarding the Battle of the Trenches, Allâh ﷻ said:

﴿إِذۡ جَآءَتۡكُمۡ جُنُودٞ فَأَرۡسَلۡنَا عَلَيۡهِمۡ رِيحٗا وَجُنُودٗا لَّمۡ تَرَوۡهَاۚ﴾

"When there came against you hosts, and We sent against them wind and forces that you saw not [i.e. troops of angels during the battle of Al-Ahzab (the Confederates)]." (Qur'ân 33:9)

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[1] *Bukhârî* (7//358) (4054) and *Muslim* (4/1802) (2306).

5) After the Battle of the Trenches ended in victory for the Muslims, the Prophet ﷺ laid down his arms and took a bath. Jibrîl عليه السلام said to him, "Have you laid down your weapons? By Allâh, we (i.e., we angels) have not laid down our weapons. So go out to them!" The Prophet ﷺ asked, "To where?" Jibrîl عليه السلام pointed in the direction of the Banu Quraidhah district, indicating that the Prophet ﷺ needed to punish the Banu Quraidhah tribe for their betrayal and treachery. The Prophet ﷺ headed out towards the people of Banu Quraidhah, and Allâh ﷻ granted him victory over them.[1]

6) And regarding the Battle of Hunain, Allâh ﷻ said:

﴿وَأَنزَلَ جُنُودًا لَّمْ تَرَوْهَا وَعَذَّبَ ٱلَّذِينَ كَفَرُوا۟ ۚ وَذَٰلِكَ جَزَآءُ ٱلْكَـٰفِرِينَ﴾

"And sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers." (Qur'ân 9:26)

Eighth: How Allâh ﷻ Guaranteed to Protect the Prophet ﷺ From His (ﷺ) Enemies

In and of itself, this category of miracles is enough to make any rational-thinking person believe, for Allâh ﷻ guaranteed to protect the Prophet ﷺ at a time when he had few followers, and many enemies. While in Makkah, the Prophet ﷺ was persecuted by his own people; meanwhile, most Arabs in the Arabian Peninsula rejected his message. When he migrated to Al-Madînah, he was opposed internally by two groups of Al-Madînah's inhabitants: Hypocrites and the three Jewish tribes of Al-Madînah. Externally, he ﷺ was opposed by most of the tribes in the region. And on a grander scale, the two main Empires of the

[1] *Bukhârî* (7/407) (4117) and *Muslim* (3/1389) (1769).

day - the Roman and Persian Empires - saw the Prophet ﷺ and his Companions رضي الله عنهم as a ragtag group of upstarts that needed to be taught a serious lesson.

It goes without saying, therefore, that any unbiased observer - one who based his view on worldly standards - could not help but have concluded that, if the Prophet ﷺ continued to preach the message of Islam, he stood little chance of surviving for very long. In all likelihood, one or another of his enemies would succeed in killing him. And yet, not only did Allâh سبحانه وتعالى command him to continue preaching his message, He also guaranteed to protect him from all of his enemies. Surely, upon hearing of this guarantee, most polytheists at the time probably had a good laugh; for as I stated earlier, all worldly indicators suggested that in all likelihood, the Prophet ﷺ was going to be killed sooner rather than later. And that is what made Allâh's guarantee of protection all the more amazing. In the following verse, Allâh سبحانه وتعالى guaranteed to protect the Prophet ﷺ from those who mocked him:

﴿فَٱصۡدَعۡ بِمَا تُؤۡمَرُ وَأَعۡرِضۡ عَنِ ٱلۡمُشۡرِكِينَ ٩٤ إِنَّا كَفَيۡنَٰكَ ٱلۡمُسۡتَهۡزِءِينَ﴾

"Therefore proclaim openly (Allâh's Message - Islamic Monotheism) that which you are commanded, and turn away from Al-Mushrikîn (polytheists, idolaters, and disbelievers, etc.). Truly! We will suffice you against the scoffers." (Qur'ân 15:94, 95)

In another verse, Allâh سبحانه وتعالى guaranteed to protect the Prophet ﷺ from the People of the Book:

﴿فَإِنۡ ءَامَنُواْ بِمِثۡلِ مَآ ءَامَنتُم بِهِۦ فَقَدِ ٱهۡتَدَواْۖ وَّإِن تَوَلَّوۡاْ فَإِنَّمَا هُمۡ فِي شِقَاقٖۖ فَسَيَكۡفِيكَهُمُ ٱللَّهُۚ وَهُوَ ٱلسَّمِيعُ ٱلۡعَلِيمُ﴾

"So if they believe in the like of that which you believe, then they are rightly guided, but if they turn away, then they are only in opposition. So Allâh سبحانه وتعالى will suffice you against them. And He is the All-Hearer, the All-Knower." (Qur'ân 2:137)

And in yet another verse, Allâh ﷻ promised to protect the Prophet ﷺ from all of mankind - or in other words, from everyone that wanted to harm him:

﴿يَٰٓأَيُّهَا ٱلرَّسُولُ بَلِّغْ مَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَۖ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُۥۚ وَٱللَّهُ يَعْصِمُكَ مِنَ ٱلنَّاسِۗ﴾

''O Messenger (Muhammad)! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allâh ﷻ will protect you from mankind.'' (Qur'ân 5:67)

Each of the promises from the above-mentioned verses became fulfilled. Despite the vast number of the Prophet's enemies, despite their strength and power, despite their many attempts to kill the Prophet ﷺ, Allâh ﷻ protected the Prophet ﷺ from them.

And those that did attempt to do him harm paid a heavy price, with many among them suffering shameful and humiliating deaths. One such man was a Christian who embraced Islam; he recited chapters "*Al-Baqarah*'' and "*Âl-'Imrân*,'' and he even worked as a scribe for the Prophet ﷺ. Eventually, however, he apostatized and returned to his former faith. And he would insultingly say, "Muhammad would only know what I would write down for him.'' Allâh ﷻ caused him to die; then, the night his people buried him, the earth spat him out. When his people saw his corpse above the ground, they buried him again, only this time deeper into the earth. But when they woke up the following morning, they saw his body lying shamefully on the ground again. And so they reburied him, this time even deeper in the ground, and again the earth spat him out. On the following day, when his people saw his body lying on the ground, they knew that there was something evil about him, and so they just left him there. And Allâh ﷻ best knows what then became of his corpse.[1]

[1] *Bukhârî* (6/624) (3617) and *Muslim* (4/2145) (2781).

Ninth: His Supplications Were Answered

When the Prophet ﷺ would make a supplication, people could see them being answered, just as clearly as they could see the sun at mid-day. There are many occasions on which people witnessed the Prophet's Prayers being answered, but, for the purposes of this work, we will suffice with the following few examples.

1) The Prophet ﷺ once said about Anas ﷺ,

«اللّٰهُمَّ! أَكْثِرْ مَالَهُ وَوَلَدَهُ، وَبَارِكْ لَهُ فِيمَا أَعْطَيْتَهُ»

''O Allâh ﷻ, increase his wealth and his children, and bless him in that which You have given him.''[1]

According to another narration, he ﷺ further said, "Also, prolong his life and forgive him.''[2]

Anas ﷺ later said, "By Allâh ﷻ, I have a great deal of wealth. And today I have approximately handerd children and grand-children.''[3] It is further related that, by the time Al-Hajjâj arrived in Al-Basrah years later, Anas ﷺ had buried somewhere between handerd twenty three and handerd twenty nine of his children, grand-children, and great-grandchildren,''[4] which obviously means that he was blessed with both a long life and many children.

2) Even after Abu Hurairah ﷺ (the famous narrator of Ahâdîth) embraced Islam, his mother remained a polytheist. But when the Prophet ﷺ prayed for her guidance, Allâh ﷻ immediately guided her to Islam. Her story is interesting, and as such, the reader would benefit by reading it in its entirety.[5]

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[1] *Bukhârî* (4/228) (11/144) (1982) and *Muslim* (4/1928) (2480).

[2] *Bukhârî* (653); also refer to both *Fathul-Bârî* (11/145) and *Siyyar 'Alâm An-Nubalâ* (2/219).

[3] *Muslim* (4/1929) (2481) (143).

[4] *Bukhârî* (4/228) (1982).

[5] *Muslim* (4/1938) (2491).

3) The Prophet ﷺ once said about 'Urwah ibn Abul-Ja'ad Al-Bâriqî ﷺ, "O Allâh ﷻ, bless him in his business dealings." Later on, when 'Urwah ﷺ would stand in (the marketplace of) Al-Kûfa, he would, in a single day, earn a profit of 40000 (dirhams or deenars).[1] And it would be said about him, "If he were to buy dirt, he would still make a profit from it."[2]

4) On various occasions, the Prophet ﷺ prayed against enemies who were beyond redemption. And on each of those occasions, his Prayer was answered, in that the enemy he ﷺ prayed against suffered a shameful and humiliating death. Examples of such enemies are Abu Jahl, Umayyah, 'Uqbah, 'Utbah, and Surâqah ibn Mâlik.[3]

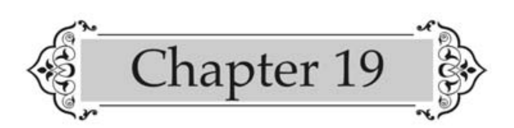
Upon reading about all of the aforementioned miracles, any person of sound mind cannot help but stand up and firmly say: "I bear witness that none has the right to be worshipped but Allâh and that Muhammad is the Messenger of Allâh."



[1] Refer to *Musnad Ahmad* (4/376).

[2] Refer to *Sahîh Bukhârî* (1/349) (3/1418).

[3] Refer to *Sahîh Bukhârî* (along with Ibn Hajar's famous commentary, *Al-Fath*) (1/349), (7/238) (3906), (pgs. 271, 275); and *Sahîh Muslim* (3/1418), (3/1384) (1763), (3/1402) (1775).



Chapter 19

The Universality of the Prophet's ﷺ Message

The Prophet's message is not limited to one group of people.

His message was directed just as much to Romans, to the Chinese, to Indians as it was to Arabs. Furthermore, he ﷺ was a Messenger sent not just to mankind, but to jinns as well. Just as his message was not limited to one group of people, it was not optional: It was, and still remains, the duty of every Christian, Jew, Hindu, Buddhist, or otherwise to believe in and follow the Prophet ﷺ. Even if Moses عليه السلام or Jesus عليه السلام had been alive during the lifetime of the Prophet ﷺ, it would have been their duty to follow him. Allâh سبحانه وتعالى said:

﴿وَإِذْ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلنَّبِيِّـۧنَ لَمَآ ءَاتَيْتُكُم مِّن كِتَٰبٍ وَحِكْمَةٍ ثُمَّ جَآءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِۦ وَلَتَنصُرُنَّهُۥ ۚ قَالَ ءَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِى ۖ قَالُوٓا۟ أَقْرَرْنَا ۚ قَالَ فَٱشْهَدُوا۟ وَأَنَا۠ مَعَكُم مِّنَ ٱلشَّٰهِدِينَ ﴿٨١﴾ فَمَن تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ﴾

''And (remember) when Allâh took the Covenant of the Prophets, saying: ''Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allâh, etc.), and afterwards there will come to you a Messenger (Muhammad) confirming what is with you; you must, then, believe in him and help him.'' Allâh said: ''Do you agree (to it) and will you take up My Covenant (which I conclude with you)?'' They said: ''We agree.'' He said: ''Then bear witness; and I am with you among the witnesses (for this).'' Then whoever turns away after this, they are the Fasiqûn (rebellious: those who turn away from Allâh's obedience).'' (Qur'ân 3: 81, 82)

Ibn 'Abbâs ﷺ said that a strong and binding covenant was taken from each Prophet ﷺ that Allâh ﷻ sent to Earth. That covenant was, if Muhammad is sent while you are still alive, you must believe in him and help him. Also, each Prophet ﷺ had to take a covenant on behalf of his people: If Muhammad is sent while they are still alive, they must believe in him and help him.[1]

It is for the above-mentioned reasons that the Prophet ﷺ once said, "Had Moses been alive and (had he been living) among your midst, the only lawful option for him would have been to follow me.''[2]

In general, there are two kinds of people who disbelieve in the universality of the Prophet's message. The first group believes that the Prophet ﷺ was sent by Allâh ﷻ, but they say, "His message was meant only for Arabs.'' The second group disbelieves altogether in the Prophet's message; they deny that he was a Prophet ﷺ and that he was sent by Allâh ﷻ.

[1] Refer to the following sources: *Al-Furqân Baina Auliyâ Ar-Rahmân Wa-Auliyâ Ash-Shaitân*, by Ibn Taymiyyah (pgs. 77, 191-200); Fatâwa Ibn Taymiyyah (9/ 9-65); *Al-Jawâb As-Sahîh Liman-Baddala Deen-al-Masîh* (1/31-176); Tafsîr Ibn Kathîr (1/378); *Adwâ Al-Bayân Fee Eedâh Al-Qur'ân Bil-Qur'ân* (2/334); *Ma'âlim Ad-Da'wah, by Ad-Dailamî* (1/454-456); and *Al-Munâdharah Fil-Islam Wan-Nasrâniyyah* (pgs. 303-309).

[2] *Musnad Ahmad* (3/338). This *Hadîth* is strengthened by other chains and narrations, and Al-Haithamî listed them all in *Mujma' Az-Zawâid* (1/173, 174).

As for the former group, it makes no sense for them to limit the Prophet's message to Arabs. If they believe at all in the Prophet ﷺ, then they should know that, over and over again, Allâh ﷻ made it clear in the Qur'ân and the Prophet ﷺ made it clear in his *Sunnah* that all human beings must embrace the message of Islam and that Islamic Law abrogates the laws that were revealed to all previous Prophets عليهم السلام.

t is true that the Prophet ﷺ began his mission by inviting his relatives to Islam, that he ﷺ then invited the rest of his tribe, and that he ﷺ then invited every other tribe in Arabia. But when he ﷺ gained a strong footing in Al-Madînah, he ﷺ went beyond Arabia, sending letters to foreign kings and emperors - such as the Emperors of Rome and Persia, and the king of Abyssinia - inviting them to embrace Islam as well. Then, during the next phase of his mission, he ﷺ fought all polytheists that refused to embrace Islam. He ﷺ fought against the People of the Book; he took prisoners from among them; and he ﷺ imposed the *Jizyah* tax upon those that agreed to make peace with him. All of the above occurred as a result of polytheists refusing to enter into the fold of Islam. Therefore, it is a pure and utter contradiction for someone to say at once, "I believe that Muhammad is a Prophet," and, "But I do not believe that his message is universal."

As for those who disbelieve altogether in the Prophet ﷺ, clear and irrefutable proofs are available to them - they are proofs that establish, beyond the shadow of a doubt, the truthfulness of the Prophet's message. One of those proofs, the miraculous nature of the Noble Qur'ân, still challenges human beings today. So proof is established on any person who hears about Islam, but still refuses to believe in it. On the Day of Resurrection, excuses will not be accepted from people who hear the truth but, out of pride and ignorance, refuse to believe in it.

I say this is not to put down people of other faiths. The simple fact of the matter is that it is the responsibility of every human being to

search out for the truth. "I was born a Christian, and I will die a Christian," "I was born a Hindu, and I will continue to follow the way of my forefathers," and, "I do not want to tie myself down to one Religion, but choose instead to take from the best parts of all Religions" - these are simply not acceptable excuses. Allâh ﷻ, the Creator and Lord of mankind, will not accept them, especially not from someone who was exposed to the true teachings of Islam, but then still refused to believe.

In the Noble Qur'ân, Allâh ﷻ made it clear that Muhammad ﷺ is a Messenger to all of mankind and that he ﷺ is the seal of all Prophets عليهم السلام. Allâh ﷻ said:

﴿قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ لَآ إِلَٰهَ إِلَّا هُوَ يُحْىِۦ وَيُمِيتُ ۖ فَـَٔامِنُوا۟ بِٱللَّهِ وَرَسُولِهِ ٱلنَّبِىِّ ٱلْأُمِّىِّ ٱلَّذِى يُؤْمِنُ بِٱللَّهِ وَكَلِمَٰتِهِۦ وَٱتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ﴾

"Say (O Muhammad) : "O mankind! Verily, I am sent to you all as the Messenger of Allâh - to Whom belongs the dominion of the heavens and the earth. La ilaha illa Huwa (none has the right to be worshipped but He); it is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad), the Prophet who can neither read nor write (i.e. Muhammad) who believes in Allâh and His Words ((this Qur'ân), the Taurat (Torah) and the Injîl (Gospel) and also Allâh's Word: "Be!" - and he was, i.e. 'Iesa (Jesus) son of Maryam (Mary)), and follow him so that you may be guided." (Qur'ân 7:158)

In another Verse, He ﷻ said:

﴿تَبَارَكَ ٱلَّذِى نَزَّلَ ٱلْفُرْقَانَ عَلَىٰ عَبْدِهِۦ لِيَكُونَ لِلْعَٰلَمِينَ نَذِيرًا﴾

"Blessed be He Who sent down the criterion (of right and wrong, i.e. this Qur'ân) to His slave (Muhammad) that he may be a warner to the 'Alamîn (mankind and jinns)." (Qur'ân 25:1)

And in yet another verse, Allâh ﷻ gave the following commands to the Messenger of Allâh ﷺ:

﴿وَأُوحِيَ إِلَيَّ هَٰذَا ٱلْقُرْءَانُ لِأُنذِرَكُم بِهِۦ وَمَنۢ بَلَغَ﴾

''This Qur'ân has been revealed to me that I may therewith warn you and whomsoever it may reach.'' (Qur'ân 6:19)

And so that Christians and Jews cannot justifiably say that the Prophet ﷺ was not sent to them, Allâh ﷻ said:

﴿وَقُل لِّلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ وَٱلْأُمِّيِّـۧنَ ءَأَسْلَمْتُمْ ۚ فَإِنْ أَسْلَمُوا۟ فَقَدِ ٱهْتَدَوا۟ ۖ وَّإِن تَوَلَّوْا۟ فَإِنَّمَا عَلَيْكَ ٱلْبَلَٰغُ ۗ وَٱللَّهُ بَصِيرٌۢ بِٱلْعِبَادِ﴾

''And say to those who were given the Scripture (Jews and Christians) and to those who are illiterates (Arab pagans): ''Do you (also) submit yourselves (to Allâh in Islam)?'' If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and Allâh is All-Seer of (His) slaves.'' (Qur'ân 3:20)

In chapter "*Al-Ahzâb*,'' Allâh ﷻ said:

﴿مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّـۧنَ ۗ﴾

''Muhammad is not the father of any man among you, but he is the Messenger of Allâh and the last (end) of the Prophets.'' (Qur'ân 33:40)

In chapter "*Al-Anbiyâ*,'' Allâh ﷻ said:

﴿وَمَآ أَرْسَلْنَٰكَ إِلَّا رَحْمَةً لِّلْعَٰلَمِينَ﴾

''And We have sent you (O Muhammad) not but as a mercy for the 'Alamîn (mankind, jinns and all that exists).'' (Qur'ân 21:107)

And in chapter "*Saba*,'' Allâh ﷻ said:

﴿وَمَآ أَرْسَلْنَٰكَ إِلَّا كَآفَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ﴾

"And We have not sent you (O Muhammad) except as a giver of glad tidings and a warner to all mankind, but most of men know not." (Qur'ân 34:28)

The Prophet ﷺ himself made it clear to everyone that his message is universal and that he ﷺ is the seal of all Prophets عليهم السلام, which means that no Prophet would or ever will come after him (Jesus عليه السلام will of course return to earth; however, he will not return as a Prophet with newly revealed laws, but instead as a follower of Prophet Muhammad's Shariah (the set of laws that were revealed to him in the Qur'ân and *Sunnah*)). The Prophet ﷺ said,

«أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنَ الأَنْبِياءِ قَبْلِي»

"I have been given five (honors) that were not given to any other Prophet before me."

One of the five honors he mentioned was the following:

«وكانَ النَّبِيُّ يُبْعَثُ إلى قَوْمِهِ خاصَّةً وبُعِثْتُ إِلَى النَّاسِ كافَّةً»

"Every Prophet was sent exclusively to his people; but, I have been sent to all of mankind."[1]

In another *Hadîth*, the Prophet ﷺ said,

«إنَّ مَثَلِي وَمَثَلَ الأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ بَنَى بَيْتًا فأَحْسَنَهُ وأَجْمَلَهُ إِلَّا مَوْضِعَ لَبِنَةٍ مِنْ زَاوِيَةٍ، فَجَعَلَ النَّاسُ يَطُوفُونَ بهِ، وَيَعْجَبُونَ لَهُ وَيَقُولُونَ: هَلَّا وُضِعَتْ هَذِهِ اللَّبِنَةُ؟»

[1] *Bukhârî* (1/533) (438) and *Muslim* (1/370) (521).

"My example in relation to the Prophets who came before me is the example of a man who built a house, doing a good job on it, and making it beautiful (and complete), with the exception of a corner that is missing a brick. People began to walk around and admire the house, but they would all say, 'Should not a brick have been placed in this spot?'"

The Prophet ﷺ then said,

«فَأَنَا اللَّبِنَةُ، وَأَنَا خَاتَمُ النَّبِيِّينَ»

"I am that brick, and I am the seal of all Prophets."[1]

Since the Prophet ﷺ was the last of all Prophets, and since, therefore, revelation has ceased descending onto earth, it only makes sense that the sole laws by which man should live are the ones that were revealed in the Noble Qur'ân and the *Sunnah* of the Prophet ﷺ. The laws with which Moses عليه السلام and Jesus عليه السلام came were not only limited to a group of people, but were also temporary laws, laws that were later abrogated by Allâh's final message to mankind. The Prophet ﷺ said,

«وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَا يَسْمَعُ بِي أَحَدٌ مِنْ هٰذِهِ الأُمَّةِ يَهُودِيٌّ وَلَا نَصْرَانِيٌّ، ثُمَّ يَمُوتُ وَلَمْ يُؤْمِنْ بِالَّذِي أُرْسِلْتُ بِهِ، إِلَّا كَانَ مِنْ أَصْحَابِ النَّارِ»

"By the One Who has the soul of Muhammad in His Hand, no Jew, Christian, or member of this nation hears of me and then dies without believing in that with which I was sent, except that he is from the people of the Hellfire."[2]

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[1] *Bukhârî* (6/558) (3535) and *Muslim* (4/1790) (2286).

[2] *Muslim* (1/134) (153).

Final proof has been established upon both human beings and jinns. Now it is up to each individual to decide whether he will believe or disbelieve, whether he will be saved or damned for eternity.

﴿قَدْ جَآءَكُم بَصَآئِرُ مِن رَّبِّكُمْ ۖ فَمَنْ أَبْصَرَ فَلِنَفْسِهِۦ ۖ وَمَنْ عَمِىَ فَعَلَيْهَا ۚ وَمَآ أَنَا۠ عَلَيْكُم بِحَفِيظٍ﴾

"Verily, proofs have come to you from your Lord, so whosoever sees, will do so for (the good of) his ownself, and whosoever blinds himself, will do so to his own harm, and I (Muhammad) am not a watcher over you." (Qur'ân 6:104)

﴿وَقُلِ ٱلْحَقُّ مِن رَّبِّكُمْ ۖ فَمَن شَآءَ فَلْيُؤْمِن وَمَن شَآءَ فَلْيَكْفُرْ ۚ...﴾

"And say: "The truth is from your Lord." Then whosoever wills, let him believe, and whosoever wills, let him disbelieve" (Qur'ân 18:29)





Chapter 20

Some Just and Honest Jewish and Christian Scholars Acknowledge the Truthfulness of the Prophet's Message

Both in the past and present, Religions are like goods in an open marketplace. Each person who goes shopping for the truth has the opportunity to see which product, or which Religion, is better than the rest. In such a free and open marketplace, one would think that scholars, the most knowledgeable shoppers of all, would opt for the best product, even if that meant switching from one Religion to another. That being the case, the following fact is very telling: While a good number of Jewish and Christian scholars have embraced Islam, very few, if any, Muslim scholars have converted to Judaism or Christianity. In the present, one finds that the Religious debates that take place between the likes of Ahmad Deedât and Christian scholars have reaped many positive results for Muslims. Some well-known priests, in North America and Europe, have embraced Islam, and have become

Muslim preachers themselves. They, in the Western part of the world, might not be many in number, but the simple fact that they embraced Islam despite being born-and-raised Christians who are very learned in Christian Theology, speaks volumes about the power and magnetic force of Islam's message.

The same occurred during the lifetime of the Prophet ﷺ. A few Jewish scholars, who were held in very high regard by their peers, embraced Islam. The meaning of the following verse applied to such scholars:

﴿وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَآ﴾

"And a witness of her household bore witness." (Qur'ân 12:26)

Or in other words, they were Jews who bore witness to other Jews that Muhammad ﷺ was truly a Messenger of Allâh ﷻ, who was sent to all of mankind.

One such scholar was the most respected and revered of all Jewish rabbis. He was not only knowledgeable regarding the Torah, he was honest, truthful, and of noble lineage. The Jews of Al-Madînah themselves bore witness that 'Abdullah ibn Salâm رضي الله عنه possessed all of the aforementioned qualities; that is, they did so until he told them what they despised hearing: "I bear witness that none has the right to be worshipped but Allâh and that Muhammad is the Messenger of Allâh."

When 'Abdullah ibn Salâm heard about the arrival of the Messenger of Allâh ﷺ in Al-Madînah, he رضي الله عنه went to him and said, "I will ask you about three matters, concerning which none (i.e., no human) has knowledge save a Prophet: What is the first of the signs of the Hour[1] ? What is the first food that the people of Paradise will eat? What draws a child to his father (so that he

[1] It appears that he was not referring to the commonly known minor signs or major signs, but to that particular sign that begins the process of this world coming to an end.

resembles him), and what draws a child to his uncles from his mother's side of the family?"

The Messenger of Allâh ﷺ said, "Jibrîl ﷺ has just informed me about these matters." 'Abdullah ﷺ said, "Among the angels, he is the one who is the enemy of the Jews." The Messenger of Allâh ﷺ proceeded to answer his questions, saying, "As for the first sign of the Hour, it is a fire that gathers the people from the east to the west. As for the first food that the people of Paradise will eat, it is Ziyâdah (a separate piece that is attached within the liver) of a whale's liver. And as for the resemblance of a child, when a man copulates with his wife and his water precedes hers, the child will resemble him. If it is her water that comes first, then the child will resemble her."

"I bear witness," 'Abdullah ibn Salâm ﷺ said, "that you are indeed the Messenger of Allâh," after which he ﷺ said, "O Messenger of Allâh, the Jews are a people of great lies. If they know that I have embraced Islam before you ask them (about my status among them), they will speak vulgar lies about me to you." The Jews (of Al-Madînah) then came, and 'Abdullah ﷺ entered the house so as to avoid being seen by them.

When they drew near to the Messenger of Allâh ﷺ, he ﷺ asked them, "What kind of man do you deem 'Abdullah ibn Salâm to be?" They said, "He is the most knowledgeable person among us, and the son of the most knowledgeable person among us. He is the most learned person among us, and the son of the most learned person among us."

"What would you think if 'Abdullah were to embrace Islam?" the Messenger of Allâh ﷺ asked them.

"May Allâh protect him from that," they said, at which point 'Abdullah ﷺ came out to them and declared, "I bear witness that none has the right to be worshipped but Allâh, and I bear witness that Muhammad is indeed the Messenger of Allâh." Then, without hesitation, they said about him, "He is the most evil

person among us, and the son of the most evil person among us,'' after which they continued to attack his honor.[1] 'Abdullah ibn Salâm ﷺ was not unique in this regard, for the Jews of Al-Madînah would attempt to harm and vilify any Jewish scholar who embraced Islam.

According to another narration, 'Abdullah ibn Salâm ﷺ later said that, when the Prophet ﷺ arrived in Al-Madînah, people went in great numbers to welcome him. 'Abdullah ﷺ said, "I too went with the people to see him. When I could clearly see his face, I knew for certain that his face was not one of a liar. And the first thing I heard him say was,

«يَا أَيُّهَا النَّاسُ! أَفْشُوا السَّلَامَ، وَأَطْعِمُوا الطَّعَامَ، وَصِلُوا الأَرْحَامَ، وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ نِيَامٌ، تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ»

''O people, spread greetings of peace, feed food (to others), join ties of family relations, and pray in the night while people are sleeping - and (if you do all of that) you will enter Paradise in peace.''[2]

Allâh ﷻ praised 'Abdullah ibn Salâm ﷺ in the Noble Qur'ân. Sa'd ibn Waqqâs ﷺ said, 'Regarding those who walk on the earth (today), I have never heard the Prophet ﷺ say about any one of them that he is from the people of Paradise[3] - except for 'Abdullah ibn Salâm ﷺ. And the following verse was revealed about him:

[1] Refer to *Bukhârî* (6/326) (3329).

[2] *Ibn Mâjah* (2/1083) (3251), and the above-mentioned wording is from *Ibn Mâjah*'s narration of the *Hadîth*; *At-Tirmidhî* (4/652) (2485); and *Ahmad* (4/451). Also, refer to *Sahîh Ibn Mâjah* (2/222).

[3] In fact, it is established in authentic narrations that the Prophet ﷺ gave many people glad tidings of Paradise; among them were the famous "Ten Who Were Promised Paradise.'' It is said that Sa'ad ibn Waqqâs ﷺ made the above-mentioned statement later on in his life, for Sa'ad outlived most of the famous ten who were promised Paradise. That explains Sa'ad's statement: "Regarding those who walk on the earth (today).'' Refer to *Fathul-Bârî* (7/129, 130).

﴿ وَشَهِدَ شَاهِدٌ مِّنۢ بَنِيٓ إِسۡرَٰٓءِيلَ عَلَىٰ مِثۡلِهِۦ ﴾

''And a witness from among the Children of Israel ('Abdullah bin Salâm) testifies that this Qur'ân is from Allâh [like the Taurât (Torah)]'' (Qur'ân 46:10)[1]

Zaid ibn Sa'nah ﷺ

Among his fellow Jews, Zaid ibn Sa'nah was deemed a great rabbi and religious scholar.[2] One day, Zaid ibn Sa'nah went to the Messenger of Allâh ﷺ in order to demand the repayment of an outstanding loan. Zaid ﷺ roughly grabbed the Prophet's shirt and robe and pulled the Prophet ﷺ towards him in a rude and highly aggressive manner. Then, looking upon the Prophet ﷺ with a disparaging and angry expression, Zaid ibn Sa'nah said, "O Muhammad, will you not pay me back what is rightfully mine. O sons of 'Abdul-Muttalib, you indeed delay (paying back loans).'' He continued to speak roughly, and as he did so, 'Umar ﷺ looked on furiously, with his eyeballs going in circles like planets do in their orbits. When 'Umar ﷺ could not take Zaid's rude behavior any longer, he said in a threatening tone, "O enemy of Allâh, am I correctly hearing what you are saying to the Messenger of Allâh? And am I correctly seeing what you are doing (with him)? For indeed, by the One Who has sent him with the Truth, were it not for the blame that would result (from my actions), I would have struck your head with my sword.'' Meanwhile, with a smile on his face, the Messenger of Allâh ﷺ was calmly looking at 'Umar ﷺ; and he ﷺ then said, "O 'Umar, both he and I are more in need from you of something other than what you have said. O 'Umar, what we needed was for you to order me to pay him back in a good manner, and for you to order him to demand payment of

[1] *Bukhârî* (7/128) (3812) and *Muslim* (4/1930) (2483).

[2] Refer to *Hadhal-Habeeb Ya-Muhibb* (pg. 528) and to *Hidâyatul-Murshidîn* (pg. 384).

his loan in a good manner. Go with him, O ‘Umar, and pay him back what is rightfully his. And beyond that amount, give him an additional twenty Sa’as (a single Sa’a is equivalent to four handfuls of something) of dates.” This incident resulted in Zaid ibn Sa’nah embracing Islam, for his response to the above-mentioned Prophet’s words was, “I bear witness that none has the right to be worshipped but Allâh, and I bear witness that Muhammad is His slave and Messenger.”

As a matter of fact, Zaid ibn Sa’nah ﷺ did not mean any of the vile things he had said to the Prophet ﷺ. His intention was to test the Prophet ﷺ - to see whether he ﷺ truly was the awaited Prophet ﷺ that was mentioned in the Torah. Prior to the above-mentioned incident, Zaid ﷺ studied the Prophet ﷺ from a distance, noticing that he ﷺ possessed every characteristic that was mentioned in the Torah about the awaited Prophet. Only a few signs remained, and those Zaid ﷺ had to test in person, and in an aggressive manner. Those signs, as Zaid ﷺ mentioned himself, were as follows: “His (i.e., the awaited Prophet’s) forgiveness precedes his anger (the literal word used is ignorance; what this phrase means is that when confronted with two competing choices, that of showing forgiveness and that of showing anger, it is the former that always wins out), and the more ignorance he is faced with (by an enemy, for instance, or by a foolish person), the more forbearing he becomes.”

To ascertain whether the Prophet ﷺ possessed these qualities, Zaid ﷺ tested him in the above-mentioned manner - by being mean, ignorant, and spiteful towards him. When Zaid ﷺ saw for himself that the Prophet ﷺ possessed the two said qualities, he embraced Islam.

Zaid ﷺ said to ‘Umar ﷺ, “O ‘Umar, I am pleased with Allâh as my Lord, with Islam as my Religion, and with Muhammad as my Prophet. And I make you bear witness that I am giving away half of my wealth (and he was a very wealthy man) in charity to the Nation of Muhammad ﷺ.”

Zaid ﷺ became a good, practicing Muslim, accompanying the Prophet ﷺ in every military expedition he participated in. Zaid ﷺ even - enthusiastically, mind you, and without the least bit of hesitation - accompanied the Prophet ﷺ during the difficult and tiring Tabûk Expedition.[1] And it was during the Tabûk Expedition that Zaid ﷺ, as he marched in the way of Allâh ﷻ, died.[2]

Two Young Jewish Men Embrace Islam While Lying on their Deathbeds

One day, the Messenger of Allâh ﷺ, Abu Bakr ﷺ, and 'Umar ﷺ visited a Jewish man who, when they entered upon him, was busy reading a copy of the Torah that was spread out before him. He was reading it as a means of consoling himself, for his son was severely ill. In fact, his son, a good and handsome young man, was on the verge of dying. The Messenger of Allâh ﷺ asked the man, "I ask you by the One Who yevealed the Torah: In this Book of yours, do you find my description and news about where I will appear (on earth)?" The man shook his head, as if to say, "No, I find no mention of you in the Torah."

But his son, who was lying down, contradicted him, saying, "Yes, by the One Who revealed the Torah, in our Book, we do indeed find your description and news about where you will appear (on earth). I bear witness that none has the right to be worshipped but Allâh and that you are indeed the Messenger of Allâh ﷺ." Since the young man then died a Muslim, the Prophet ﷺ enshrouded him and prayed over him (the Funeral Prayer)."[3]

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[1] Refer to *Al-Isâbah Fee Tamyîz As-Sahâbah* (1/566).

[2] Al-Haithamî mentioned this in *Mujma' Az-Zawâid* (8/239, 240), and ascribed it to At-Tabarânî, who said, "The narrators of this story are all trustworthy." (8/240)

[3] *Musnad Ahmad* (5/411). Ibn Kathîr said, "This *Hadîth* is good and strong, for narrations in As-*Sahîh* (*Sahîh Bukhârî* or *Sahîh Muslim*) attest to it; those narrations are related by Anas ﷺ." Refer to *Tafsîr Ibn Kathîr (2/252)* and *Mujma' Az-Zawâid* (8/234).

In the previous stories, we have examples of three Jewish scholars who acknowledged that Muhammad ﷺ was truly a Messenger and that his description was given in the Torah. In fact, so familiar were Jews with the detailed description of the awaited Prophet (i.e. Prophet Muhammad ﷺ) that, when Muhammad ﷺ was sent to them, they recognized him better than they did their own children.

﴿وَقُلِ ٱلْحَقُّ مِن رَّبِّكُمْ ۖ فَمَن شَآءَ فَلْيُؤْمِن وَمَن شَآءَ فَلْيَكْفُرْ ۚ﴾

''And say : ''The truth is from your Lord.'' Then whosoever wills, let him believe, and whosoever wills, let him disbelieve.'' (Qur'ân 18:29)

According to another *Hadîth*, Anas ﷺ said, "A young Jewish boy who would serve the Prophet ﷺ became fatally ill. When the Prophet ﷺ visited him, he sat down by his head and said, "Embrace Islam.'' Meanwhile, the boy was looking at his father (and waiting for his instructions). The father said, 'Obey Abul-Qâsim (i.e. the Prophet ﷺ).' The young boy then embraced Islam.'' According to An-Nasâî's narration of this story, the young man said, "I bear witness that none has the right to be worshipped but Allâh and that Muhammad is the Messenger of Allâh ﷺ.'' As the Prophet ﷺ exited from the young boy's home, he ﷺ said,

«الْحَمْدُ للهِ الَّذِي أَنْقَذَهُ مِنَ النَّارِ»

''All praise is for Allâh, Who has saved him from the Hellfire.''[1]

Second: Christian Scholars Who Acknowledged the Truthfulness of the Prophet's Message

An-Najâshî, the King of Abyssinia (May Allâh have Mercy on Him, and May Allâh be Pleased with Him)

[1] *Bukhârî* (1356) (5657); also, refer to *Fathul-Bârî*, by Ibn Hajar (3/219).

When Ja'far ibn Abu Tâlib ﷺ, the representative of the Muslim pilgrims, recited the first part of chapter "Mary" in the royal court of Abyssinia, An-Najâshî began to cry, and continued to do so until his beard became soaked in tears.[1] An-Najjâshî's religious ministers, also recognizing the truth of the Qur'ân, cried as well.

An-Najâshî then asked the Muslim pilgrims, "What do you say about 'Eesâ ibn Maryam (Jesus, the son Mary)?" Ja'far ibn Abi Tâlib ﷺ said, 'We say about him that which our Prophet ﷺ came with - that he is the slave of Allâh, His Messenger, a spirit created by Him and His Word ("Be!" - and he was), which He bestowed on Maryam (Mary), the virgin, the Al-Batûl (one who dedicates oneself to worship and forsakes marriage)." An-Najâshî struck his hand on the ground and took from it a stick. He then said, "Eesâ ibn Maryam did not go further than what you said by even the distance of this stick (i.e., what he ﷺ said and what you say is the same)."

Then, glancing at all of the Muslim delegates, An-Najâshî ﷺ said, "Welcome to you, and welcome to the one from whom you have come (i.e., the Prophet ﷺ). And I bear witness that he is indeed the Messenger of Allâh, and that he is the one regarding whom Jesus ﷺ gave glad tidings. And were it not for my duties here as king (and for the precarious and turbulent state of my kingdom), I would have gone to him and kissed his shoes."[2]

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[1] An-Najâshî is a title: It refers to the king of Abyssinia, just as Caesar referred to the Emperor of Rome. The actual name of the An-Najâshî from this story was Ashama. He embraced Islam and became a good, practicing *Muslim*. He ﷺ is deemed a Companion of the Messenger of Allah ﷺ even though he never migrated to Al-Madînah. In one respect, he is a Companion; and in another respect, he is a Tâbi'î, for he met with Companions ﷺ, but not with the Messenger of Allah ﷺ. He ﷺ died during the lifetime of the Messenger of Allah ﷺ. It is established in strong narrations that the Prophet ﷺ performed An-Najâshî's funeral Prayer in absentia; this was an honor for An-Najâshî, for it is not established in any other strong narration that the Prophet ﷺ ever performed the Funeral Prayer in absentia for any other person. Refer to *Siyyar 'Alâm An-Nubalâ* (1/428-443).

[2] Refer to *Siyyar 'Alâm An-Nubalâ* (1/438).

Salmân Al-Fârisee رضي الله عنه

Of all non-Muslims who embraced Islam, Salmân رضي الله عنه stands out, in that his story and journey to the truth is perhaps the most inspirational and moving of all. His journey to and after conversion to Islam is full of lessons and morals a brief sketch well help us to appreciate this Noble Companion.

Salmân رضي الله عنه was a young Persian man who belonged to a family of fire-worshippers. His father, who was deemed a high priest, loved him so much, and to such an extreme, that he would tie him up in his room, fearful that he would go out into the world and hurt himself. One day, Salmân was allowed to go out, and on his way to performing an errand for his father, he passed by a church. When he saw how Christians worshipped, he became impressed and wanted to learn more about their religion. He would then frequent that church, but when his father found out, he became stricter and more protective than ever before, tying his son down in his room and forbidding him from ever leaving. One day, however, Salmân managed to escape, and with help from his friends in the church, he managed to join a traveling party that was headed towards Christian lands.

Upon arriving in Christian territory, Salmân رضي الله عنه became an assistant to a priest. That particular priest turned out to be a wicked man. He would take donations from his congregation, and rather than give the money to the poor, he would hoard it away for himself. Salmân, was greatly disappointed by the priest's behavior. The priest soon died, and Salmân رضي الله عنه told the congregation about the priest's evil activities and even told them where he hid the charity wealth that he had collected from them. They found a huge buried treasure where Salmân رضي الله عنه had told them to look. Afterwards, they decided to be more careful, and so when they appointed a new priest, they chose a man who was known for his honesty and trustworthiness. Spending a great deal of time with the new priest, Salmân realized that he was the exact

opposite of his predecessor: He was honest, faithful, and a prolific worshipper. Moreover, he was a true monotheist: He believed that Jesus ﷺ was one of Allâh's Prophets, and not God or the son of God. Salmân ﷺ learned a lot from him, and was greatly impressed by his character, but only a short while passed before the priest died, leaving Salmân ﷺ all alone again. But before he died, the priest told Salmân ﷺ that he should go to another priest, for he was, as far as the priest knew, the last true monotheistic follower of Jesus ﷺ; or in other words, he was the last follower of Jesus ﷺ who was still a true Muslim.

Salmân ﷺ traveled to the other priest and was happy to find that he too was a righteous and sincere believer; however, this new priest died a short while later, and he too told Salmân ﷺ to go to another priest. This happened a few times, and finally when Salmân ﷺ was with the last priest that he meet, the priest, upon his deathbed, did not recommend that Salmân ﷺ should go to another priest. Instead, he told Salmân that he was the last true monotheist from the followers of Jesus ﷺ. He further told Salmân that he should go to a place near Makkah, for a Prophet was due to appear in that region of the earth. He informed Salmân that that Prophet would migrate to a land that is filled with date-palm trees, and that is sandwiched in between two strips of land that are rocky and barren. Next, he told Salmân about the seal of prophethood that could be found between the shoulders of that awaited Prophet. And finally, he told Salmân that the awaited Prophet would not eat from charity but from gifts that were preseated to him. The priest ended by saying to Salmân, "If you are able to travel to that land, then do so, for his time to appear has come."

Salmân ﷺ paid a group of business travelers to take him to Arabia. They accepted his payment, but later they betrayed him and turned him into a slave. They sold him to a Jewish businessman in Yathrib, but Salmân ﷺ, as bad as their treachery was, did not mind too much, for Yathrib met the description that the priest gave to him of the land to which the awaited Prophet would migrate. And true enough,

Salmân ؓ soon heard news that the non-Jewish inhabitants of Yathrib, or Al-Madînah, were awaiting the arrival of a man who said he was a Prophet.

After the Prophet ﷺ arrived in Al-Madînah, Salmân ؓ visited him; and while in Al-Baqî', the graveyard of Al-Madînah, Salmân ؓ looked for and found the seal of Prophethood between the Prophet's shoulders. "That's one of the signs," Salmân ؓ said to himself. Then, having saved up some dates, Salmân ؓ went to the Prophet ﷺ, gave him the dates, and said that he was giving him the dates as charity for him and his Companions ؓ. The Prophet ﷺ gave the dates to his Companions ؓ, but did not eat any of them himself. "That's two," Salmân ؓ said to himself. Later on, Salmân ؓ returned with more dates, but this time around, he said, "These are gifts (from me to you)." The Prophet ﷺ ate from the dates, and then gave the rest to his Companions ؓ. Having ascertained for certain the identity of the Prophet ﷺ, Salmân ؓ embraced Islam, thus bringing to an end his long and arduous journey to the truth. Salmân ؓ then told his story to the Prophet ﷺ, who upon hearing it, was at once pleased and impressed by Salmân's determination to seek out the truth.[1]

Hiraql, the Emperor of Rome

On an international level, the tribe of the Quraish was not exactly what one would call a formidable military power. In fact, vis-a-vis the great empires of the day, the Quraish, and all Arabs for that matter, were all but insignificant on the world stage. That being said, the people of the Quraish were respected businessmen, whose trade extended far beyond their borders into foreign lands. As such, they did, at least to some degree, have dealings with foreign rulers, governors, kings, and emperors. For instance, they had good dealings with An-Najâshî, the King of Abyssinia, which is why they had good reason to believe that they could

[1] Refer to Siyyar *'Alâm An-Nubalâ* (1/509, 510).

successfully convince him to hand over to them the Muslims that migrated to his realm.

Abu Sufyân in particular had good dealings with foreign leaders; in fact, on his journeys abroad, he often played the role of a goodwill ambassador. On one such journey, he met with Haraql, the Emperor of Rome. It was a meeting that took place after the Messenger of Allâh ﷺ declared his prophethood in Makkah. During the course of their meeting, Haraql asked a great many questions about the Prophet ﷺ. Notwithstanding his pride, disbelief, and other moral flaws, Abu Sufyân was an honest man, and therefore provided Haraql with truthful information regarding the Prophet ﷺ.

At the end of their meeting, Haraql said, "I asked you, is he treacherous? You answered, no. Similarly, the Messengers (of Allâh) are not treacherous. I asked you, what does he order you to do? You mentioned that he orders you to worship Allâh ﷻ, without associating any partners with Him in worship; that he forbids you from worshiping idols; and that he orders you to pray, to be truthful, and to be chaste. If what you say is true, then he will rule over this land underneath these two feet of mine. I knew that he (i.e. the awaited Prophet that is mentioned and described in revealed scriptures) was to appear around this time, but I did not think that he would be one of you (i.e. I did not think that he would be an Arab). If I were to know for certain that I could reach him, I would take it upon myself to (go and) meet him. And if I were with him, I would wash his feet."[1]

Afterwards, Hiraql, while addressing his ministers, said, "O people of Rome, would you like to achieve success? Would you like to follow what is correct an upright? Do you want your Empire to achieve a good degree of stability? Then pledge allegiance to this Prophet (that has appeared in Arabia)."[2]

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[1] *Bukhârî* (1/32) (7) and *Muslim* (3/1396) (1773).

[2] Refer to *Sahîh Bukhârî* (along with Ibn Hajar's famous commentary, *Al-Fath* (1/33) (7).

Sadly, however, Hiraql's initial enthusiasm did not last for long. His reluctance to give up his throne proved to be his downfall, and was the reason why, in the end, he didn't embrace Islam.

Many Christian scholars and priests embraced Islam, testifying that Muhammad ﷺ was indeed the Messenger of Allâh ﷺ, and was sent to all of mankind. Even today, throughout the world one finds many examples of Christian scholars accepting the truth and embracing Islam. It is for that reason that Allâh ﷻ said:



"That is because amongst them are priests and monks, and they are not proud." (Qur'ân 5:82)

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His (ﷺ) Best Deeds Were His (ﷺ) Final Deeds

In exhorting Muslims to perform good deeds, the Prophet ﷺ mentioned two important points: First, being a consistent performer of good deeds is better than being a prolific performer of good deeds; and second, the good deeds that count most are the ones one performs at the end of one's life.

The Prophet ﷺ said,

«إِنَّ أَحَبَّ الْأَعْمَالِ إِلَى اللهِ تَعَالٰى مَا دَاوَمَ عَلَيْهِ صَاحِبُهُ وَإِنْ قَلَّ»

"Verily, the most beloved of deeds to Allâh - the Most-High - are the ones one performs consistently, even if they are few in number."[1]

The Prophet ﷺ was a consistent worshiper: He ﷺ would consistently perform the same number of daily voluntary

[1] *Bukhârî* (9/43) (4998), (4/213) and *Muslim* (2/811) (782).

prayers; he would choose certain days and consistently fast on those days throughout his life; he consistently gave charity; and so on. But, as the following narration indicates, beyond being consistent the Prophet ﷺ strove to end his life on a high note, making his best deeds his last deeds. Abu Hurairah ؓ said, "Every year, the Prophet ﷺ would seclude himself in the Masjid during the last 10 days of Ramadan. But in the year during which he died, he secluded himself in the Masjid for 20 days. And once a year, (Jibrîl ؑ) would revise the Qur'ân with him. But in the year in which the Prophet ﷺ died, (Jibrîl ؑ) revised the Qur'ân with him twice."[1]

'Aaisha ؓ reported that, prior to dying, the Prophet ﷺ would frequently say,

«سُبْحَانَكَ وَبِحَمْدِكَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ»

"How perfect and glorified are You, O Allâh! I praise you, ask for Your forgiveness, and repent to you."

'Aaisha ؓ said to the Prophet ﷺ, "O Messenger of Allâh, what are these words I now hear you say?" The Prophet ﷺ said, "A sign was given to me. When I saw it, I began to say those words." Here, the sign that the Prophet ﷺ referred to was the revelation of the chapter:

﴿إِذَا جَآءَ نَصۡرُ ٱللَّهِ وَٱلۡفَتۡحُ﴾

"When comes the Help of Allâh (to you, O Muhammad ﷺ against your enemies) and the conquest (of Makkah) (chapter 110 of the Noble Qur'ân)."[2]

The Prophet ﷺ said this because chapter "*An-Nasr*" was a sign from Allâh ﷻ, indicating the imminent death of the Prophet ﷺ.

[1] *Bukhârî* (4433) and *Muslim* (2450).

[2] *Muslim* (1/351) (484).

When ‘Umar ﷺ asked Ibn ‘Abbâs ﷺ about the meaning of the first Verse of chapter “An-Nasr,” Ibn ‘Abbâs ﷺ told him that it was alluding to the imminent death of the Prophet ﷺ. ‘Umar ﷺ then said, “What you understand from this verse and what I understand from it is one and the same thing.”[1] According to At-Tabarânî’s narration of this story, Ibn ‘Abbâs ﷺ said, “With the revelation of this verse, the announcement of the Prophet’s death was made to the Prophet ﷺ himself. He ﷺ then worked harder than ever before to perform deeds for the Hereafter.”[2]

It has been said that chapter “*An-Nasr*” was revealed on the Day of An-Nahr, at Mina, during the farewell pilgrimage of the Prophet ﷺ.[3] According to another opinion, however, it was revealed during the days of At-Tashreeq, but still during the farewell pilgrimage of the Prophet ﷺ.[4]

‘Aaisha ﷺ said that during the bowing and prostrating positions of Prayer, the Messenger of Allâh ﷺ would frequently say,

«سُبْحَانَكَ اللّٰهُمَّ رَبَّنَا! وَبِحَمْدِكَ، اللّٰهُمَّ! اغْفِرْ لِي»

“How perfect and glorified You are, O Allâh! O our Lord, all praise belongs to You. O Allâh, forgive me.”

‘Aaisha ﷺ said that, in doing so, the Prophet ﷺ was “interpreting the Qur’ân.”[5] What she ﷺ explained by that last statement was that the Prophet ﷺ was doing what Allâh ﷻ commanded him to do in the latter part of chapter “*An-Nasr*”:

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[1] *Bukhârî*, the Book of Al-Maghâzî (4430).

[2] Refer to *Mujma’ Az-Zawâid* (9/26); to Al-Kabîr and Al-Ausat, by At-Tabarânî. One of At-Tabarânî’s narrations of this *Hadîth* contains narrators who were all narrators of As-*Sahîh* (Of *Bukhârî* or *Muslim*).

[3] Refer to *Al-Fath* (8/734), to the explanation of *Hadîth* numbers: 4967-4970. It is said that, after the revelation of chapter “*An-Nasr*,” the Prophet ﷺ continued to live for 81 more days. Refer to *Al-Fath* (8/734).

[4] Refer to *Al-Fath* (8/130).

[5] *Bukhârî* (794) and *Muslim* (484).

﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ وَٱسْتَغْفِرْهُ ۚ إِنَّهُۥ كَانَ تَوَّابًۢا﴾

''So glorify the Praises of your Lord, and ask for His Forgiveness. Verily, He is the One Who accepts the repentance and forgives.'' (Qur'ân 110: 3)

Some Lessons and Morals from this Section:

1) A few good deeds that are performed consistently are better than a great many deeds that one performs for a short while, but then abandons them. A consistent worshipper will, throughout his life, continue to be in a state of remembrance of and obedience to his Lord. Consider a man who every week puts away fifty dollars in the bank, and compare him to a man who, for two consecutive weeks puts thousand dollars in the bank, but afterwards never again deposits a single penny. Over a period of 5 or 10 years, the former will have stored away a great deal more money. So it goes the same with deeds in Islam.[1]

2) One who recently embraced Islam or who suddenly becomes "Religious'' risks overburdening himself if he goes to extremes. Such a person might neglect his financial duties and spend all of his days fasting, and all of his nights praying. Of a surely, those are noble deeds, but two things need to be taken into consideration: First, one should strike a balance between his religious and worldly duties. So if one can work for a living, one should do so, and then spend the rest of his time performing acts of worship. And second, one must work one's way up to performing many good deeds. One cannot wake up one morning and say, "For the rest of my life, I will pray many units of prayer every night,'' when, in the past, one has had no experience in performing late-night prayers. When

[1] Refer to *Fathul-Bârî* (1/103) and *Sharh An-Nawawî* (6/318).

a person goes to extremes, suddenly and without prior experience performing many good deeds, it is likely that he she will overburden himself and get bored, forsaking not just the many good deeds he performs, but also becoming negligent regarding obligatory acts of worship, such as the five daily prayers.[1]

3) When a Muslim performs good deeds consistently, and when he slowly but surely progresses to a higher level of worship, he is likely - by the permission and guidance of Allâh ﷻ - to end his life on a high note, reaching a level of worship that he never reached before. This is of great significance because, when it comes to deeds in Islam, the most important deeds are the ones performed at the end of a person's lifetime.[2]



[1] Refer to *Fathul-Bârî* (4/215).

[2] Refer to *Fathul-Bârî* (4/285) (9/46).



His (ﷺ) Farewell to His (ﷺ) Nation

1) He ﷺ Announces His Intention to Perform Hajj (The Greater Pilgrimage to Makkah)

Following thirteen years of preaching the message of Islam to the inhabitants of Makkah, the Messenger of Allâh ﷺ continued to fulfill the duties of his prophethood in Al-Madînah. During his first nine years in Al-Madînah, the Prophet ﷺ educated his Companions ﷺ, invited a great ple to embrace the truth, struggled to further the cause of Islam, and fought in battles against his enemies.

Then, in the tenth year of his stay in Al-Madînah, the Prophet ﷺ announced his intentions to perform Hajj. It would be his first Hajj, and it would also be his last Hajj. Prior to that year, he never had the opportunity to perform Hajj. Makkah had been under the control of his staunchest enemies, and after the Prophet ﷺ conquered Makkah, he ordered Abu Bakr ﷺ to go on his behalf

and lead Muslims in their pilgrimage, and, with the help of 'Ali ibn Abu Tâlib ؓ, to announce to all Arabs important rules about the following year's pilgrimage - for instance, from the following year onwards it would be forbidden for anyone to walk around the Ka'bah naked, a custom that had been practiced for many years during the pre-Islamic days of ignorance. Therefore, Abu Bakr's pilgrimage set the stage for the Prophet's pilgrimage the following year.

Jâbir ؓ said, "Verily, for nine years (in Al-Madînah) the Messenger of Allâh ﷺ did not perform Hajj. Then during the tenth year (of his stay in Al-Madînah), he announced his intention to perform it. Having heard that news, great multitude of people poured into Al-Madînah, with each individual among them hoping to follow the Messenger of Allâh ﷺ and to do as he did (during his pilgrimage)." Later on in the same narration, Jâbir ؓ said, "When the Prophet ﷺ was seated on his riding animal in the open desert, as far as I could see in front of him I saw riders and people walking on foot. When I looked to his right and to his left, I saw the same thing. And when I looked behind him, I saw the same thing." It is said that there was a total of ninty thousand of them; however, according to another opinion, they were handerd thirty thousand strong.[1] Jâbir ؓ also said, "While the Messenger of Allâh ﷺ was in our midst (during his farewell pilgrimage), the Qur'ân was being revealed to him. He knew the meaning of what was being revealed to him, and whatever deeds he performed, we performed as well."

2) His (ﷺ) Farewell Advice to Muslims in Arafât

It is famously held that the Prophet ﷺ delivered a single farewell sermon during Hajj, but the fact is that he delivered a few sermons, each with a similar meaning, and sometimes with the same wording. He ﷺ did so in order to stress the importance of

[1] Refer to *Fathul-Malik Al-Ma'bood* (2/9).

the final message he ﷺ was conveying to the people of his Nation. While in Arafât, the Prophet ﷺ delivered this sermon to his fellow pilgrims:

«إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ حَرَامٌ عَلَيْكُمْ، كَحُرْمَةِ يَوْمِكُمْ هٰذَا، فِي شَهْرِكُمْ هٰذَا، فِي بَلَدِكُمْ هٰذَا، أَلَا كُلُّ شَيْءٍ مِنْ أَمْرِ الْجَاهِلِيَّةِ تَحْتَ قَدَمَيَّ مَوْضُوعٌ، وَدِمَاءُ الْجَاهِلِيَّةِ مَوْضُوعَةٌ، وَإِنَّ أَوَّلَ دَمٍ أَضَعُ مِنْ دِمَائِنَا دَمُ ابْنِ رَبِيعَةَ بْنِ الْحَارِثِ، كَانَ مُسْتَرْضِعًا فِي بَنِي سَعْدٍ فَقَتَلَتْهُ هُذَيْلٌ، وَرِبَا الْجَاهِلِيَّةِ مَوْضُوعٌ، وَأَوَّلُ رِبًا أَضَعُ رِبَانَا، رِبَا عَبَّاسِ ابْنِ عَبْدِ الْمُطَّلِبِ، فَإِنَّهُ مَوْضُوعٌ كُلُّهُ، فَاتَّقُوا اللهَ فِي النِّسَاءِ، فَإِنَّكُمْ أَخَذْتُمُوهُنَّ بِأَمَانِ اللهِ، وَاسْتَحْلَلْتُمْ فُرُوجَهُنَّ بِكَلِمَةِ اللهِ، وَلَكُمْ عَلَيْهِنَّ أَنْ لَا يُوطِئْنَ فُرُشَكُمْ أَحَدًا تَكْرَهُونَهُ، فَإِنْ فَعَلْنَ ذَلِكَ فَاضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبَرِّحٍ، وَلَهُنَّ عَلَيْكُمْ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ، وَقَدْ تَرَكْتُ فِيكُمْ مَا لَنْ تَضِلُّوا بَعْدَهُ إِنِ اعْتَصَمْتُمْ بِهِ، كِتَابُ اللهِ، وَأَنْتُمْ تُسْأَلُونَ عَنِّي، فَمَا أَنْتُمْ قَائِلُونَ؟»

"Verily, your blood and your wealth are sacred upon you, like the sacredness of this day, of this month, and of this city. Verily, all of the practices of the pre-Islamic days of ignorance are under my feet and shall be forsaken henceforward. Any blood revenge from the pre-Islamic days of ignorance is now remitted, and the first blood revenge that I will remit is the blood of Ibn Rabî'ah ibn Al-Hârith, who was being nursed among the Banu Sa'd tribe, and was then killed by the Hudhail tribe. And all usury from the pre-Islamic days of ignorance is now remitted, and I will begin by remitting our usury (not his personally, of course, but that which was owed to one of his relatives): all of

the usury that is owed to Al-'Abbâs ibn 'Abdul-Muttalib; it is indeed all cancelled. And fear Allâh regarding women, for you indeed took them (to be your wives) by the security of Allâh, and you have made lawful their private parts by the word of Allâh. One of the rights you have over them is that they may not admit anyone into your homes that you dislike; if they do that, you may strike them, but not severely. And one of their rights over you is that you provide their provision and clothing based on Al-Ma'rûf (i.e., based on what is customary for someone among you to spend, given his level of wealth and the norms of society). And I have left among you something which, if you cling to it, will have this effect on you: You will not go astray. And that something is the Book of Allâh. And you will be asked about me; what then will you say (about me)?"

The Companions ﷺ said, "We will bear witness that you have indeed conveyed, fulfilled your duty, and sincerely advised us." Raising his finger to the sky and then moving it towards the people - doing this back and forth - he ﷺ said,

«اللّٰهُمَّ! اشْهَدْ، اللّٰهُمَّ! اشْهَدْ، اللّٰهُمَّ! اشْهَدْ»

"O Allâh, bear witness. O Allâh, bear witness. O Allâh, bear witness."[1]

The Prophet's pilgrimage is known by various names, such as the 'Conveyance Pilgrimage' and the 'Farewell pilgrimage'; the latter was given for obvious reasons: the Prophet ﷺ was bidding farewell to his Companions, since the appointed time of his death was approaching. The former was given because, during the farewell pilgrimage, the Prophet ﷺ, after about twenty-three years of hard work, completed the mission of conveying the message of Islam to mankind in its entirety. After the Prophet ﷺ

[1] Refer to *Sahîh As-Seerah An-Nabawiyyah* (Pg. 661) and to *Muslim*, the Book of Hajj, *Hadîth* number: 1218.

clarified to the people the rites and rules of Hajj, and while he ﷺ was standing at Arafât, Allâh ﷻ revealed this verse to him:

﴿ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًاۚ﴾

''This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion.'' (Qur'ân 5: 3)

When this verse was revealed, the Companions ﵃ began to cry; they understood the fact that it signaled the imminent death of the Prophet ﷺ. When 'Umar ؓ was asked why he was crying, he ؓ said, "When something has gone up and has reached the point of completion, there is nowhere to go but down.'' With his profound understanding of the religion, 'Umar ؓ knew that Islam had reached its highest point; perhaps Muslims could maintain that high level of completion for a while, but then things would inevitably take a downward turn: trials and tribulations would beset the Muslim Nation. And true to 'Umar's foreboding, the door to trials and tribulations was opened after a short while - to be exact, that door opened when his caliphate ended and he ؓ died.

On the one hand, the revelation of the above-mentioned verse saddened the Companions ﵃, who understood from it the nearness of the Prophet's death; on the other hand, it signaled the greatest blessing Allâh ﷻ has bestowed upon this nation. He perfected and completed for Muslims their religion. Therefore, Muslims do not need any other religion or any other Prophet ﷺ. Any problem they ever face has its solution in the Book of Allâh ﷻ and the *Sunnah* of the Messenger of Allâh ﷺ. Truly, that is indeed a great blessing from Allâh ﷻ. With the Religion of Islam completed that day, the lawful and the unlawful in human life became clearly established in the Qur'ân and *Sunnah*.

﴿وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا﴾

''And the Word of your Lord has been fulfilled in truth and in justice.'' (Qur'ân 6:115)

3) His (ﷺ) Speech at Al-Jamarât

Jâbir ؓ said, "On the Day of An-Nahr, I saw the Prophet ﷺ throwing (pebbles at the Jamarât) while he was seated on his riding animal; and all the while he ﷺ was saying,

«لِتَأْخُذُوا مَنَاسِكَكُمْ، فَإِنِّي لَا أَدْرِي لَعَلِّي لَا أَحُجُّ بَعْدَ حَجَّتِي هٰذِهِ»

''Take your rites (of Hajj) from me; for indeed, I do not know: perhaps I will not perform another Hajj after this one.''[1]

Umm Al-Husain ؓ said, "I performed Hajj with the Messenger of Allâh ﷺ. I saw him when he threw (pebbles) at Jamaratul-'Aqabah. Mounted on his riding animal, he ﷺ then left, and with him were Bilâl and Usâmah. The Messenger of Allâh ﷺ said many things, after which I heard him say,

«إِنْ أُمِّرَ عَلَيْكُمْ عَبْدٌ مُجَدَّعٌ أَسْوَدُ، يَقُودُكُمْ بِكِتَابِ اللهِ تَعَالَىٰ، فَاسْمَعُوا لَهُ وَأَطِيعُوا»

''If a black slave with a severed extremity (nose, ear, etc.) is appointed leader over you, and if he leads you by the Book of Allâh ﷻ*, then listen to him and obey (him).''*[2]

Or in other words, a leader's race, color, or status in society does not matter; what truly matters is whether or not he rules by the laws of Islam.

[1] *Muslim* (1297).

[2] *Muslim* (1298).

4) His (ﷺ) Farewell Advice on the Day of An-Nahr

After the Jamarât, the Prophet ﷺ returned to Mina once again; and there he ﷺ delivered a heartfelt sermon to the pilgrims. In his sermon, he ﷺ informed them about the superiority and inviolability of the Day of An-Nahr; he ﷺ reminded them about the sacredness of Makkah and about its superiority over all other lands; and he ﷺ told them about the importance of obeying those that were put in authority over them. Furthermore, he ﷺ ordered them not to apostatize after his death and not to fight against one another. And finally, he ﷺ ordered them to convey what he had told them to those who were absent.[1]

Abu Bakrah ؓ reported that the Prophet ﷺ sat on his riding animal and that someone then took hold of the animal's reins. The Prophet ﷺ then delivered a sermon to the people.

At one point during his sermon, the Prophet ﷺ asked them, "Do you know what day it is today?" The people said, "Allâh and His Messenger know best." The Prophet ﷺ remained silent for a short while, which made people think that he ﷺ was going to give that day a new name. But then he ﷺ said, "Is not today the Day of An-Nahr?" They said, "Yes." He ﷺ said, "Which month is this?" The people said, "Allâh and His Messenger know best." The Prophet ﷺ again remained silent for a short while, and again people thought that he ﷺ asked the question because he was going to give the month a new name. But instead he ﷺ said, "Are we not in (the month of) Dhil-Hijjah?" They said, "Yes." He ﷺ said, "Which city is this?" They said, "Allâh and His Messenger know best." And again he ﷺ remained silent until they thought that he ﷺ was going to give Makkah a new name. But he ﷺ then said, "Is this not the Inviolable City?" They said, "Yes, O Messenger of Allâh." He ﷺ said,

[1] Refer to *Sahîh As-Seerah An-Nabwiyyah*, by An-Nadawî (Pg. 390).

«فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ وَأَبشَارَكُمْ عَلَيْكُمْ حَرَامٌ، كَحُرْمَةِ يَوْمِكُمْ هٰذَا، فِي شَهْرِكُمْ هٰذَا، فِي بَلَدِكُمْ هٰذَا، [وَسَتَلْقَوْنَ رَبَّكُمْ فَيَسْأَلُكُمْ عَنْ أَعْمَالِكُمْ، فَلَا تَرْجِعُوا بَعْدِي كُفَّارًا -أَوْ ضُلَّالًا-] يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ، أَلَا لِيُبَلِّغِ الشَّاهِدُ [مِنْكُمُ] الْغَائِبَ، [فَرُبَّ مُبَلَّغٍ أَوْعَى مِنْ سَامِعٍ] أَلَا هَلْ بلَّغْتُ ثُمَّ انْكَفَأَ إِلَى كَبْشَيْنِ أَمْلَحَيْنِ فَذَبَحَهُمَا . .»

''Then verily your blood and your wealth and your honorare sacred upon you like the sacredness of this day in this month and in this city. (You will meet your Lord, and He will ask you about your deeds; so after I am gone, do not return to disbelief, with some of you striking the necks of others among you (here the Prophet ﷺ was perhaps referring to those who apostatized during the early stages of Abu Bakr's caliphate). And let the one who is present here convey (this message) to the one who is absent. For among those to whom my message is conveyed, there may be some who will understand (what I say) better than those who hear (what I say firsthand).) He ﷺ then said, ''Have I conveyed?'' The People said, ''Yes. Then he turned towards two speckled black and white rams and sacrificed them.''[1]

Ibn 'Umar ﷺ said, "On the Day of An-Nahr, the Prophet ﷺ stood between the Jamarât and said, 'This is the day of the Greater Hajj.' The Prophet ﷺ then began to say, 'O Allâh, bear witness.' The Prophet ﷺ bid farewell to the people, which is why they said, 'This is the Farewell Pilgrimage.'''[2]

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[1] Refer to *Sharh An-Nawawî* (11/183); *Sahîh Bukhârî* (3/26) (67, 105, 1741, 3197, 4406, 4662, 5550, 7078, 447); *Sahîh Muslim* (1679). The above-mentioned wording is taken from these narrations.

[2] *Bukhârî* (1742).

While at Mina, another one of the Prophet's miracles occurred. Tens of thousands of people were with the Prophet ﷺ, with some of them near him, and others separated from him by a sizeable distance. And yet, no matter where pilgrims were at Mina, Allâh ﷻ opened their ears so that they could all hear the Prophet's sermon. 'Abdur-Rahmân ibn Mu'âdh At-Teemî ﷺ said, "While we were at Mina, the Messenger of Allâh ﷺ delivered a sermon to us. Our ears were opened, so that, even from where we had made camp, we could hear everything he said."[1]

5) His (ﷺ) Farewell Advice in the Middle of the Days of *At-Tashrîq*

The Prophet ﷺ delivered another sermon on the 12th day of Dhil-Hijjah; i.e., on the second day of the days of *At-Tashrîq*. Abu Najeeh (May Allâh have mercy on him) related that two of the Prophet's Companions ﷺ from the Banu Bakr tribe said, "We saw the Messenger of Allâh ﷺ deliver a sermon on the middle day of the days of *At-Tashrîq* (i.e. on the second day of *At-Tashrîq*; it is called the middle day because there are a total of three days of *At-Tashrîq*); we were (with him) beside his riding animal. And this was the (same) sermon he delivered at Mina.[2]

Abu Nudrah (May Allâh have mercy on him) reported that someone who was present when the Prophet ﷺ delivered a sermon during the days of *At-Tashrîq*, related to him the content of that sermon:

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[1] *Abu Dâwûd* (1957). The ending of the narration, which I did not include above, contains a phrase which indicates that the speech 'Abdur-Rahmân ﷺ referred to took place on the Day of An-Nahr. And in *Sahîh Sunan Abu Dâwûd*, Al-Albânî declared the authenticity of the *Hadîth* (1/368) (1724).

[2] "And this was the (same) sermon he delivered at Mina" means that it resembled the sermon he ﷺ delivered on the day of An-Nahr. The wording of the two sermons - the one delivered on the Day of An-Nahr and the one delivered during the Days of *At-Tashrîq* - might not have been an exact match, but the content of both sermons was the same. Refer to *'Aun Al-Ma'bood* (5/431) and to *Fathul-Malik Al-Ma'bood* (2/100).

«يَا أَيُّهَا النَّاسُ إِنَّ رَبَّكُم وَاحِدٌ، وَإِنَّ أَبَاكُم وَاحِدٌ، أَلَا لَا فَضْلَ لِعَرَبِيٍّ عَلَى أَعْجَمِيٍّ وَلَا لِعَجَمِيٍّ عَلَى عَرَبِيٍّ، وَلَا لِأَحْمَرَ عَلَى أَسْوَدَ، وَلَا لِأَسْوَدَ عَلَى أَحْمَرَ إِلَّا بِالتَّقْوَى، أَ بَلَّغْتُ؟»

''O people, your Lord is One, and your father is one (i.e. you are all descended from Adam ﷺ). Lo! An Arab is not superior to a non-Arab, and a non-Arab is not superior to an Arab. A red-skinned person is not superior to a black-skinned person, and a black-skinned person is not superior to a red-skinned person - none of these are superior to one another except through At-Taqwa (piety, righteousness, the fear of Allâh ﷻ). Have I conveyed?''

The Prophet ﷺ then said, "Which month is this?'' The people said, "The Inviolable Month.'' He ﷺ said, "Which city is this?'' They said, "The Inviolable City.'' He ﷺ said,

«فَإِنَّ اللهَ قَدْ حَرَّمَ بَيْنَكُم دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ، كَحُرْمَةِ يَوْمِكُمْ هٰذَا، فِي شَهْرِكُمْ هٰذَا، فِي بَلَدِكُمْ هٰذَا، أَبَلَّغْتُ؟»

''Then verily Allâh has made sacred among you your blood and your wealth and your honor, making them sacred like the sacredness of this day in this month and in this city. Have I conveyed? Then said: Yes, he conveyed.''

The Prophet ﷺ also said,

«لِيُبَلِّغِ الشَّاهِدُ الْغَائِبَ»

''And let the one who is present here convey (this message) to the one who is absent.''[1]

[1] *Musnad Ahmad* (12/226). After he mentioned this narration in Mujma' Az-Zawâid, Al-Haithamî said, "*Ahmad* related it, and his narrators (for this *Hadîth*) are all narrators of As-*Sahîh* (*Sahîh Bukhârî* or *Sahîh Muslim*) (3/266). Refer also *Musnad Ahmad* (5/72).

As stated earlier, the Prophet ﷺ delivered sermons throughout his Farewell Pilgrimage; however, some important advice he ﷺ gave is not mentioned in the aforementioned narrations. Perhaps such advice was given not in some of his longer sermons at 'Arafah or Minah, but in impromptu talks he ﷺ gave throughout the various stages of his pilgrimage. The following are examples of such advice. Ibn 'Abbâs ﷺ reported that, during the Farewell Pilgrimage, the Messenger of Allâh ﷺ said to the people,

«إِنَّ الشَّيْطَانَ قَدْ يَئِسَ أَنْ يُعْبَدَ بأَرْضِكُم وَلَكِنْ رَضِيَ أَنْ يُطَاعَ فِيْمَا سِوَى ذَلِكَ مِمَّا تَحَاقَرُونَ مِنْ أَعْمَالِكُمْ، فَاحْذَرُوا، إِنِّي قَدْ تَرَكْتُ فِيْكُم مَا إِنِ اعْتَصَمْتُم بِهِ فَلَنْ تَضِلُّوا أَبَداً، كِتَابُ اللهِ وَسُنَّةُ نَبِيِّهِ. . .»

''Verily, the Shaitân (The Devil) has lost all hope of being worshipped in your land; nonetheless, he is satisfied to be obeyed in other matters - in deeds that you deem insignificant. So beware! Verily, I have left among you (two) things; if you cling to them, you will never go astray: The Book of Allâh, and the Sunnah of His Prophet.''[1]

Abu Umâmah ﷺ reported that, while the Messenger of Allâh ﷺ was mounted on his riding camel during the Farewell Pilgrimage, he ﷺ said,

«يَا أَيُّهَا النَّاسُ أَطِيعُوا رَبَّكُمْ، وَصَلُّوا خَمْسَكُمْ، وَأَدُّوا زَكَاةَ أَمْوَالِكُمْ، وَصُومُوا شَهْرَكُمْ، وَأَطِيعُوا ذَا أَمْرِكُم، تَدْخُلُوا جَنَّةَ رَبِّكُمْ»

''O people, obey your Lord; perform your five daily Prayers; pay Zakât (obligatory charity) from the wealth you own; pray your

[1] *Al-Mundhirî* mentioned it in *At-Targheeb* and ascribed it to Al-Hâkim. In *Sahîh* At-Targheeb, Al-Albânî ruled that it is authentic (1/21) (36). Furthermore, this *Hadîth* has a basis for it in *Sahîh Muslim*. Refer to *Sahîh Muslim* (2812), *Musnad Ahmad* (2/368), and *Al-Ahâdîth* As-*Sahîh*ah (472).

month (of Ramadan); obey the one who has authority over your affairs. If you do all of the above, you will enter the Paradise of your Lord."[1]

The Lessons and Morals of this Section

1) Everyone who went to Al-Madînah in response to the Prophet's announcement, actually went ahead and performed Hajj alongside the Prophet ﷺ. We know this because Jâbir ؓ said about them, "Many people came to Al-Madînah, and each one of them was looking to follow the Messenger of Allâh ﷺ, and to do what he did (during his Farewell Pilgrimage)."

2) It is recommended for a pilgrim to make camp at Arafât after midday, if doing so is possible.

3) It is recommended for the leader of pilgrims to deliver a sermon at Arafât. In that sermon, he should tell people what they need to know regarding their pilgrimage. Also, he should focus his talk on the topics of Tawhîd (Islamic Monotheism) and the basic fundamentals of Islam; furthermore, he should give a strong warning against committing sins, especially the sins of Shirk (associating partners with Allâh ﷻ in worship) and innovations. And finally, he should advise people to adhere closely to the teachings of the Qur'ân and *Sunnah*.

   Through authentic narrations, we know that the Prophet ﷺ delivered at least three sermons during his Farewell Pilgrimage: One on the Day of Arafât, one on the Day of An-Nahr, and one on the 12th of Dhil-Hijjah. According to the Jurisprudential school of Imam Ash-Shâfi'î, the Imam, or leader of the pilgrims, should also deliver a sermon on the 7th

[1] *Al-Hâkim* (1/473). Al-Hâkim ruled that it is authentic and that it fulfills the conditions of Imam *Muslim*, and Adh-Dhahabî seconded his ruling.

of Dhil-Hijjah.[1] In each sermon, the Imam should discuss those topics about Hajj that pilgrims will need to know about until the following sermon.

4) In his farewell sermons, the Prophet ﷺ made it clear that, for Muslims, the lives, honor, and wealth of their fellow Muslims are sacrosanct. Therefore, more than making money and getting ahead in life, Muslims should care about the welfare of their brothers and sisters in faith. How perfect Allâh is indeed! And how relevant is the Prophet's farewell advice in the lives of Muslims today! One need not look any further than most Muslim lands today, for in those lands a great deal of the following are observed on a widespread scale: Greed, ambition, corruption, brutality, and, perhaps most of all, a lack of regard for the sanctity of human life - the very thing the Prophet ﷺ, in his farewell advice, commanded us to honor and to deem sacred. Indeed we belong to Allâh ﷻ, and to Him is our return!

5) In his farewell sermons, the Prophet ﷺ cancelled and forbade for once and for all, every practice that was particular to the days of pre-Islamic ignorance. One such practice was usury. Also, the Prophet ﷺ decreed that there should be no retribution for murders that were perpetrated during the pre-Islamic days of ignorance; therefore, with the advent of Islam everyone was given a clean slate.

6) When enjoining good and forbidding evil, Preachers and Muslim leaders need to begin with themselves and their families. It is for this reason that the Prophet ﷺ announced that all interest that was owed to his uncle was cancelled and therefore did not have to be paid.

7) Regarding usury, the Prophet ﷺ cancelled only the accrued interest, and not the principal sum or capital that was owed in the first place.

[1] Refer to *Fathul-Malik Al-Ma'bood Fee Takmilatul-Manhal Al-Maurood* (2/20).

8) In his farewell sermons, the Prophet ﷺ stressed the importance of fulfilling the rights of women, particularly of wives. The Prophet ﷺ gave similar advice throughout his life; much of it Imam An-Nawawî (May Allâh have mercy on him) gathered in his famous compilation *Riyâd As-Sâlihîn*.

9) A husband and his wife have rights over one another. For instance, one of the rights of a wife is for her husband to provide her with adequate clothing and spending money. But if she is disobedient, her husband has the right to discipline her, in a wise manner, and not in a manner that is crude or that will result in a greater harm.

10) In these confused times, Muslims often ask themselves what they should do to improve not only their lot, but the lot of the entire nation. They wonder how they can avoid leading a misguided life. The Prophet ﷺ answered these and similar questions in his farewell sermons, pointing out that if Muslims adhere closely to and follow thoroughly two sources of guidance, they will never go astray. Those sources are the Book of Allâh ﷻ and the *Sunnah* of Prophet Muhammad ﷺ.

11) Regarding the guidelines of performing Hajj, one cannot understate the importance of the Prophet's statement, "Take from me your rites (of Hajj)." This statement is in fact an order, tantamount in meaning to the following: In performing Hajj, follow everything I say and do. Memorize all my actions during Hajj, apply them yourselves, and teach them to others. If I stop to supplicate at a certain spot, you must do the same. If I pray at a certain spot, you must do the same. If I worship beside the Ka'bah in a certain manner, you must worship in the very same manner. And so on. Therefore, just as:

«صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي»

"Pray as you see me pray"[1]

puts in a nutshell the manner in which we are to pray, so too does "Take from me your rites (of Hajj)" sum up in a few words the manner in which we are to perform Hajj.

12) When the Prophet ﷺ said, "Perhaps I will not perform Hajj after this Hajj of mine," he ﷺ was signaling to his fellow pilgrims the nearness of his death; and so, in a sense, he ﷺ was, in an indirect manner, bidding farewell to his Companions ﷺ.

13) In at least one of his farewell sermons, the Prophet ﷺ said, "And let the one who is present here convey (this message) to the one who is absent. For among those to whom my message is conveyed, there may be some who will understand (what I say) better than those who hear (what I say firsthand)." Here, the Messenger of Allâh ﷺ stressed the importance of spreading knowledge. He ﷺ further highlighted the point that, if one memorizes a lesson accurately, but does not understand that lesson's meaning, he should still convey what he memorized to others. For there might be others who can understand and put into practice what he was only able to memorize.

14) A person who delivers a sermon should be physically elevated above his audience, certainly not to indicate his superiority over them, but simply to make it easier for them to both see and hear him.

15) Muslims must follow and obey their leader as long as he rules over them by the Book of Allâh ﷻ. If he sins or perpetrates certain evil actions, he should be advised and reminded and warned about the consequences of his actions, but all of that should be done in a wise manner.

[1] *Bukhârî* (7246).

16) Racism has no place in Islam. A person rises or sinks in ranking, based on one simple criterion: To what degree does he fear Allâh ﷻ? That is the only thing that differentiates one Muslim from another.

17) Allâh ﷻ bestowed a marvelous miracle upon the Prophet ﷺ during his Farewell Pilgrimage. For, as the Prophet ﷺ stood before tens of thousands of people on the Day of An-Nahr- many among whom were, under normal circumstances, way too far away to hear the Prophet ﷺ - Allâh ﷻ opened up the ears of all pilgrims, so that each pilgrim, no matter how far away he was from the Prophet ﷺ that day, heard every word spoke the during his sermon.





The Prophet's (ﷺ) Farewell to Both the Living and the Dead

'Aaisha ﷺ reported that whenever it was her turn to spend the night with him, the Prophet ﷺ would go to Al-Baqî' during the last part of the night. Al-Baqî', or Baqî' Al-Gharqad, was Al-Madînah's graveyard. And when the Prophet ﷺ went there late in the night, he ﷺ would say,

«السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ، وَأَتَاكُمْ مَا تُوعَدُونَ غَدًا، مُؤَجَّلُونَ، وَإِنَّا - إِنْ شَاءَ اللهُ - بِكُمْ لَاحِقُونَ، اللَّهُمَّ! اغْفِرْ لِأَهْلِ بَقِيعِ الْغَرْقَدِ»

''Peace be upon you, O believing dwellers of this abode. May you receive what you have been promised, tomorrow, as a delayed (payment for your deeds). And, Allâh willing, we will indeed be joining up with you. O Allâh, forgive the dwellers of Baqî' Al-Gharqad.''[1]

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[1] Refer to both *Sharh An-Nawawî* (7/46) and *Sharh Al-Ubbee* (3/390), both of which are commentaries of *Sahîh Muslim*.

According to one particular narration, the Prophet ﷺ said,

«فَإِنَّ جِبْرِيلَ أَتَانِي . . فَقَالَ: إِنَّ رَبَّكَ يَأْمُرُكَ أَنْ تَأْتِيَ أَهْلَ الْبَقِيعِ فَتَسْتَغْفِرَ لَهُمْ»

"Verily, Jibrîl came to me and said, 'Indeed your Lord commands you to go to the dwellers of Al-Baqî' and to ask that they be forgiven.'"

'Aaisha ﵂ said, "O Messenger of Allâh, what should I say to them (i.e. to the people of Al-Baqî')?" The Prophet ﷺ replied,

«قُولِي: السَّلَامُ عَلَىٰ أَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَيَرْحَمُ اللهُ الْمُسْتَقْدِمِينَ مِنَّا وَالْمُسْتَأْخِرِينَ، وَإِنَّا، إِنْ شَاءَ اللهُ، بِكُمْ لَلَاحِقُونَ»

"Say: Peace be upon you, O Muslim and believing dwellers of these abodes. May Allâh have mercy on both those of us who have come to these abodes early and those of us who will come to them later on. Indeed we will, Allâh willing, join up with you."[1]

According to one narration, 'Aaisha ﵂ said,

«ثُمَّ انْطَلَقْتُ عَلَىٰ إِثْرِهِ، حَتَّىٰ جَاءَ الْبَقِيعَ فَقَامَ، فَأَطَالَ الْقِيَامَ، ثُمَّ رَفَعَ يَدَيْهِ ثَلَاثَ مَرَّاتٍ، ثُمَّ انْحَرَفَ . . »

"I followed him until he reached Al-Baqî'. Once inside (the graveyard of Al-Baqî'), he ﷺ remained standing for a long time. Then he ﷺ raised his hands three times (to supplicate for the dwellers of Al-Baqî'), and then he left."[2]

Imam Al-Ubbî (May Allâh have mercy on him) mentioned that it was at the end of the Prophet's life that he ﷺ would visit Al-Baqî' late in the night.[3] This indicates that, at the end of his life, the

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[1] *Muslim* (974).

[2] Refer to *Fathul-Bârî* (3/210), (7/349).

[3] *Muslim* (974).

Prophet ﷺ bid farewell not just to the living, but to the dead as well. He ﷺ did the same with the martyrs of Uhud, who were buried on the battlefield upon which they died.

'Uqbah ibn 'Âmir Al-Juhanî ﷺ reported that the Messenger of Allâh ﷺ prayed over those that died at Uhud, eight years after (their deaths);[1] this further proves that he ﷺ was in the process of bidding farewell to both the living and the dead. Having prayed over the martyrs of Uhud, the Prophet ﷺ climbed the pulpit and said,

«إِنِّي بَينَ أَيْدِيكُمْ فَرَطٌ لَكُم، وَأَنا شَهِيدٌ عَلَيْكُمْ، وإِنَّ مَوْعِدَكُمُ الحَوْضُ، وإِنِّي وَاللهِ لأَنْظُرُ إلى حَوْضِي الآنَ، وإنّي قَدْ أُعْطِيتُ مَفاتيحَ خَزائِنِ الأَرْضِ - أَوْ مَفاتيحَ الأَرْضِ - وإنّي واللهِ ما أخافُ عَلَيْكُمْ أنْ تُشْرِكوا بَعْدي، ولٰكِني أخافُ عَلَيْكُمْ أنْ تَنافَسوا فيها [وَتَقْتَتِلُوا فَتَهْلِكُوا كَمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ]»

"Verily, I am a predecessor before you, and I am a witness over you. Verily, your appointment (with me) is the Basin (the basin of the Prophet ﷺ on the Day of Resurrection; believers will go to it on that Day and drink from it; and we ask Allâh to make us among those who drink from it on that Day). Verily, I am looking at it (at the Basin) while I am standing right here. And verily, I do not fear for you the possibility that you will associate partners with Allâh in worship after I am gone;[2] rather, I fear for you in another sense:

[1] Authentic narrations indicate that one should not pray over the martyrs of a battle. As for the above-mentioned *Hadîth*, it seems as if the Prophet ﷺ prayed over the martyrs of Uhud because he knew about the nearness of his death, and because he wanted to bid farewell to them, just as he ﷺ had done with the dwellers of the Al-Baqî' graveyard. Refer to *Fathul-Bârî* (3/210, 7/349). The explanation I mentioned here was championed by the eminent scholar Shaikh Ibn Bâz (May Allah have mercy on him), in his commentary on *Fathul-Bârî* (6/611).

[2] i.e., I do not fear that you, as a group, will associate partners with Allah in worship. So the above-mentioned saying of the Prophet ﷺ does not mean that all individual *Muslims* will be innocent of the crime of associating partners with Allah ﷻ in worship; it only means that *Muslims* as a group will not be guilty of that crime. Refer to *Fathul-Bârî* (3/211).

that you will compete with one another for the world (its pleasures and riches) (and that you will kill one another and become destroyed, just as those before you became destroyed).''

'Uqbah ﷺ, the narrator of this *Hadîth*, later said, "And that was the last time I looked upon the Messenger of Allâh ﷺ.''[1]

That the Prophet ﷺ bid farewell to the living is an easily understood concept. But what does it mean when one says, "The Prophet ﷺ bid farewell to the dead''? It means that, for the last time, he physically visited their graves; and that, while in the state of being alive on earth, he prayed for them one last time.[2]

Lessons and Morals of this Section

1) The Prophet ﷺ strove to benefit the people of his Nation. He ﷺ was sincere and faithful to them, not just when they were living, but also after they died. As for the living, the Prophet ﷺ was faithful to them by guiding them to the truth, by enjoining them to do good, and by forbidding them from doing evil. As for the dead, he ﷺ was faithful to them by visiting their graves and praying for them.

2) If one achieves a degree of worldly success, one should become extremely careful of the temptations of this world. Never should one trust to one's wealth and success, by gaining a false sense of security. One should have control over one's wealth, and not vice-versa. In order to do that, and in order to purify one's wealth, one should spend generously on good and noble causes that lead to Allâh's Good Pleasure.[3]



[1] Refer to *Sahîh Bukhârî* (1344, 3596, 4042, 4085, 2426, 2590) and *Muslim* (2296). The last part between brackets is from Imam *Muslim*'s narration of the *Hadîth*.

[2] *Al-Fath* (7/349).

[3] Refer to *Fathul-Bârî* (11/245).



Chapter 24

The Early Days of the Prophet's (ﷺ) Illness

Upon returning from Hajj in the month of Dhil-Hijjah, the Messenger of Allâh ﷺ remained in Al-Madînah for the rest of the month and for the months of Al-Muharram and Safar of the year 10 H. He ﷺ quickly began to mobilize a huge army, and he ﷺ appointed Usâmah ibn Zaid ibn Hârithah ؓ to be its leader, ordering him to lead his army to the lands of Al-Balqâ and Palestine. It was around that time that the Prophet's final illness began. It is related that the first signs of his illness appeared at the end of the month of Safar. Some scholars set the exact date of the beginning of his illness as the 22nd of Safar; others believe it was the 29th; and yet others said that he first became ill in the beginning of the month of Rabî'ul-Awwal.

At any rate, the Prophet ﷺ knew about the nearness of his death, that is why he ﷺ bid farewell to the martyrs of Uhud and to the Muslims that were buried in Al-Baqî', Al-Madînah's graveyard. On one of the days he ﷺ returned from Al-Baqî', he ﷺ entered

upon 'Aaisha ﵂, who, at the time, was suffering from a severe headache. She ﵂ said, "O my head!" The Prophet ﷺ responded, "By Allâh, O 'Aaisha, it is I who should say, 'O my head!" For the Prophet ﷺ was also experiencing a great deal of pain in his head. The Prophet ﷺ then said to 'Aaisha ﵂, "And what harm would it do you if you died before me, and if I then stood over you, enshrouded you, prayed over you, and buried you?" 'Aaisha ﵂ playfully replied, "By Allâh, it is if I can see you having done all of that, after which you return to my home and consummate your marriage with one of your (newest) wives." The Prophet ﷺ then smiled.[1]

Shortly thereafter, the Prophet's pain became unbearable. At the time, he ﷺ was in Maimoonah's house. He ﷺ then summoned his wives and asked their permission to be taken care of in 'Aaisha's apartment.[2] They of course acquiesced to the Prophet's request.

The Prophet ﷺ then went out, dragging his feet on the ground, while two men, one on each side, helped him get to 'Aaisha's apartment. It is related that one of the two men was 'Abbâs ﵁ and the other was 'Ali ibn Abi Tâlib ﵁.[3]

After the Prophet ﷺ entered 'Aaisha's apartment, his pain worsened, and he ﷺ said, "Pour seven canteens (of water) over me, and use canteens whose seals have not been broken. Perhaps I

[1] Refer to *Seerah Ibn Hishâm* (4/320); *Al-Bidâyah Wan-Nihâyah*, by Ibn Kathîr (5/224); *Fathul-Bârî* (8/129, 130); *Ahmad* (6/144, 228); *Ibn Mâjah*; and *Al-Baihaqî*. Shaikh Al-Albânî (May Allah have mercy on him) said, "In Ibn Hishâm's narration, Ibn Ishâq explicitly stated that he heard this *Hadîth* (from the narrator that preceded him in the chain of the narration). Therefore, the *Hadîth* is established (as being authentic or acceptable), and all praise is for Allah." Refer to *Ahkâm Al-Janâiz* (pg. 50).

[2] Refer to *Seerah Ibn Hishâm* (4/320) and *Al-Bidâyah Wan-Nihâyah*, by Ibn Kathîr (5/223-231). It has been said that what is mentioned above took place on Wednesday, the 29th of Safar, which means that his illness lasted for thirteen days. This view is up held the majority of scholars. And Allah ﷻ knows best.

[3] Refer to *Sahîh Bukhârî* (677) and *Sahîh Muslim* (418).

will (go out and) advise the people.'' He ﷺ was then helped into a makeshift bathtub that belonged to Hafsah رضي الله عنها, after which water was poured onto him from those canteens. The Prophet ﷺ then went out to the people, led them in Prayer, and delivered a sermon to them.[1]

According to a narration that is related by 'Aaisha رضي الله عنها, one day, while the Prophet ﷺ was feeling weak and heavy, he ﷺ asked, "Have the people prayed?'' He ﷺ was told, "No, they are waiting for you, O Messenger of Allâh.'' The Prophet ﷺ said, "Put water for me in a bucket.'' The Prophet ﷺ took a bath, after which he got up, intending to go out to the people. But no sooner did he get up than he ﷺ fainted. When he ﷺ regained consciousness, he ﷺ again asked, "Have the people performed Prayer?'' He ﷺ was told, "No, they are waiting for you, O Messenger of Allâh.'' He ﷺ said, "Put some water in a bucket for me.'' When water was poured for him, he ﷺ sat down and took a bath, after which he tried to get up and go out to the people. But once again he ﷺ passed out. When he ﷺ regained consciousness, he ﷺ again asked, "Have the people performed Prayer?'' And again, he ﷺ was told, "No, they are waiting for you, O Messenger of Allâh.'' He ﷺ said, "Pour some water into a bucket for me.'' When the bucket was filled for him, he sat down and took another bath. When he tried to go out, he passed out yet another time. When he regained consciousness, he ﷺ asked, "Have the people performed Prayer?'' He ﷺ was told, "No, they are waiting for you, O Messenger of Allâh.'' They were, as 'Aaisha رضي الله عنها mentioned, waiting for the Prophet ﷺ to lead them in the 'Eesha Prayer. Rather than try and go out again, the Messenger of Allâh ﷺ sent word to Abu Bakr رضي الله عنه, ordering him to lead the people in Prayer in his place. When the Prophet's messenger was face-to-face with Abu Bakr رضي الله عنه, he said, "Verily, the Messenger of Allâh ﷺ orders you to lead the people in Prayer.'' Abu Bakr رضي الله عنه, who was a soft-hearted man, said, "O 'Umar, lead the people in Prayer,'' to which 'Umar رضي الله عنه replied, "You are more deserving of that (honor than I am).''

[1] *Bukhârî* (198) and *Muslim* (418); refer also to *Mukhtasar* Al-*Bukhârî* (1/170).

In the days that followed, Abu Bakr ﵁ led the people in Prayer. Then, one day, the Messenger of Allâh ﷺ felt a renewed sense of vigor and energy, and so he ﷺ went out with the help of two men - one of them was Al-'Abbâs ﵁, and the other was 'Ali ibn Abu Tâlib ﵁. This took place at the time of the Dhuhr Prayer.

The Prayer had already commenced, and Abu Bakr ﵁ was in the middle of leading people in their Prayer. When Abu Bakr ﵁ saw the Prophet ﷺ approaching, he ﵁ began to move back, so as to continue his Prayer not as the Imam, but as a follower behind the Prophet ﷺ.

The Messenger of Allâh ﷺ, however, indicated to Abu Bakr ﵁ that he should stay where he was. Then the Prophet ﷺ said to Al-'Abbâs ﵁ and 'Ali ﵁, "Help me sit down beside him." With the Prophet ﷺ then seated, Abu Bakr ﵁ prayed standing up behind the Prophet ﷺ. Or in other words, Abu Bakr ﵁ was following the Prophet's Prayer. Meanwhile, the people were following Abu Bakr's Prayer.[1]

The Prophet ﷺ was determined to have Abu Bakr ﵁ take his place as the Imam for Prayers; in fact, he ﷺ repeatedly issued the command that Abu Bakr ﵁ should lead the people in Prayer.

One day, the Prophet ﷺ became so ill that, when it was time for Prayer, and when Bilâl ﵁ made the call to Prayer, the Prophet ﷺ said, "Order Abu Bakr to lead the Prayer." It was said, "Verily, Abu Bakr is a soft-hearted person who is prone to extreme sadness. So if he stands in your place, he will not be able to lead the people in Prayer." The Prophet ﷺ repeated the command, and they repeated the same answer; and then for a third time, the Prophet ﷺ repeated the command, and they still gave him the same response. The people who gave him the above-mentioned response were all women; he ﷺ said to them, "Verily, you are like the female companions of Yusuf! Order Abu Bakr to lead the people in Prayer."

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[1] *Bukhârî* (687) and *Muslim* (417). The above-mentioned wording is taken from both *Bukhârî*'s and *Muslim*'s narration of the *Hadîth*.

After Abu Bakr ﵁ went out to lead the Prayer, the Prophet ﷺ regained a feeling of liveliness, and so he ﷺ went out to attend the congregational Prayer; and he walked to the Prayer with the help of two men, one to his right and the other to his left. The narrator of this story said, "It was as if I saw his legs dragging along on the ground as a result of the extreme weakness he was feeling.'' Abu Bakr ﵁ wanted to step back, so that the Prophet ﷺ could lead the people in Prayer; but the Prophet ﷺ signaled to him that he should remain where he was. The Prophet ﷺ was still being helped along until he ﷺ sat down beside Abu Bakr ﵁. Al-'Amash, one of the narrators of this story, was asked, "So the Prophet ﷺ was praying, Abu Bakr ﵁ was following his Prayer, and the people were following the Prayer of Abu Bakr?'' Al-'Amash nodded his head, indicating that, yes: that is exactly how it happened.

In another narration, 'Aaisha ﵂ explained why she had asked the Prophet ﷺ to choose someone other than Abu Bakr ﵁ to take his place as the Imam for Congregational Prayers:

«لَقَدْ رَاجَعْتُ رَسُولَ اللهِ ﷺ في ذٰلكَ، وَما حَمَلَنِي عَلى كَثْرَةِ مُرَاجَعَتِهِ إلَّا أنَّهُ لمْ يَقَعْ في قَلْبِي أَنْ يُحِبَّ النَّاسُ بَعْدَهُ رَجُلًا قامَ مَقامَهُ أَبَدًا وَلا كُنْتُ أرَى أنَّهُ لَنْ يَقُومَ أَحَدٌ مَقامَهُ إلا تَشاءَمَ النَّاسُ بهِ، فأَرَدْتُ أَنْ يَعْدِلَ ذٰلكَ رَسُولُ اللهِ ﷺ عَنْ أَبي بَكْرٍ»

''I gave the Messenger of Allâh ﷺ a suggestion contrary to his command, and I did that over and over again only because I felt in my heart that the people would never love a man who, after the Prophet's death, stood in the Prophet's place. I felt that people would have evil premonitions about someone who stood in the Prophet's place, so I wanted the Messenger of Allâh ﷺ to make that (unfortunate) man someone other than Abu Bakr ﵁.''[1]

[1] *Bukhârî* (198) (4445) and *Muslim* (418) (93).

Ibn Kathîr (May Allâh have mercy on him) said, "Among the things that every Muslim should know is the fact that the Prophet ﷺ put Abu Bakr ﷺ forward (ahead of all other people). This proves that Abu Bakr ﷺ was the most knowledgeable of all Companions ﷺ, as well as the one who was the most well-versed regarding the Qur'ân. For, as is established in *As-Sahîh* (*Sahîh Bukhârî* or *Sahîh Muslim*),

«يَؤُمُّ الْقَوْمَ أَقْرَؤُهُمْ لِكِتَابِ اللهِ»

''The one who leads the people in Prayer should be the one among them who is the most well-versed in the Book of Allâh.''[1] ,[2]

The Lessons and Morals of this Section

1) In Islam, it is recommended (Mustahabb) to visit the graves of the martyrs of Uhud and of the dwellers of Al-Baqî', Al-Madînah's graveyard that is still in use today. However, one needs to keep in mind a few conditions: One may not embark on a journey whose main purpose it is to visit the above-mentioned graveyards. Only if a person happens to be in Al-Madînah, or is visiting it in order to see the Prophet's Masjid may one visit Al-Baqî' or the martyrs of Uhud. And, while visiting these grave-sites, a person may not perform any acts Religious innovation.

2) When a man dies, it is permissible for his wife to wash his body; and a man may do the same if his wife dies.

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[1] *Muslim* (673).

[2] *Al-Bidâyah Wan-Nihâyah* (5/234). The esteemed scholar Shaikh Ibn Bâz (May Allah have mercy on him) championed the view that the only person the Prophet ﷺ prayed behind from the people of his Nation was 'Abdur-Rahmân ibn 'Auf ﷺ. As for his Prayers with Abu Bakr ﷺ at the end of his life, he ﷺ was the Imam: Abu Bakr ﷺ followed his Prayer, and the people followed Abu Bakr's Prayer because the Prophet ﷺ was too weak to stand up and recite out loud; therefore, in reality, the people were, via Abu Bakr ﷺ, following the Prophet's Prayer. And Allah ﷻ knows best.

3) If a man becomes sick, and if it is difficult for him to move around, he may ask his wives permission to convalesce in one of their homes. If they do not grant him permission, he should draw straws among them as a means of choosing one of their homes.

4) Even Prophets عليهم السلام became sick and sometimes fainted. Such hardships occurred for various reasons: To increase their rewards; to raise them in rankings; and to console people who suffered hardships of their own. Another important reason was to prevent people from becoming tempted to worship Prophets عليهم السلام. Such a temptation occurred when people would see miracles occur at the hands of Prophets عليهم السلام. So when Prophets عليهم السلام became sick or suffered other hardships, people should have learned the lessons that Prophets عليهم السلام, as close as they are to Allâh سبحانه وتعالى, cannot ward off harm or benefit themselves without Allâh's help and permission.

5) When one faints, it is recommended for one to take a bath, for doing so invigorates one's mind and body.

6) When an Imam is just a little late for Prayer, his congregation should wait for him; but if doing so is difficult, they should choose the most knowledgeable person among them to lead the Prayer.

7) Abu Bakr رضي الله عنه is superior to all other Companions رضي الله عنهم; furthermore, he رضي الله عنه was the most deserving of the caliphate. The Companions رضي الله عنهم said, "We are pleased to choose for our worldly affairs the one the Messenger of Allâh ﷺ chose for our religious affairs (i.e., Abu Bakr رضي الله عنه)."

8) If the Imam is unable to attend congregational Prayers in his Masjid, he should choose someone to lead Prayer in his place; and the person he chooses should be the best member of his congregation.

9) Among the Prophet's Companions, 'Umar, in terms of superiority, was second only to Abu Bakr. For among all of the Prophet's Companions, Abu Bakr trusted 'Umar to lead Prayers instead of him. That is why 'Umar was the only person he asked to lead Prayer.

10) When 'Umar said to Abu Bakr, "You are more worthy than I am of leading the people in Prayer," he showed that it is permissible to praise someone to his face, as long as that person, because of his noble character, is not likely to respond to praise by developing a large ego.

11) People of noble character prefer it when others take on a leadership role, as long as there are others that are worthy and that can adequately carry out the duties that a given leadership role entails.

12) If one is appointed by the Imam to lead Prayer or to carry out another duty, one may in turn appoint someone else to perform that duty in his place, as long as that someone else is trustworthy and qualified. The evidence for this ruling is Abu Bakr's saying, "Lead the people in Prayer, O 'Umar," for he said this after the Prophet had appointed him to lead the Prayer.

13) Prayer is one of the most important of religious duties regarding which one will be asked about on the Day of Judgment.

14) 'Aaisha was superior to all of the Prophet's wives that were alive at that time; in total, there were nine of them, of which 'Aaisha was one.

15) When a leader or Imam makes a decision, one may suggest another course of action, as long as there is a benefit in doing so, and as long as one presents one's point of view in a respectful manner.

16) It is permissible for a worshipper to stand beside the Imam, as long as there is a need to do so - such as when other worshippers cannot hear the Imam, and someone has to stand beside him in order to hear what he says and then to repeat it to everyone else; when there is no space in any of the rows of worshippers; when a woman leads other women in Prayer; or when congregational Prayer consists of only two people, the Imam and someone to pray with him.

17) In Congregational Prayer, it is permissible for someone to speak certain parts of Prayer out loud, especially when a group of worshippers cannot hear the Imam.

18) One should attend congregational Prayers and miss them only when one is absolutely not able to attend them.

19) If someone is a good Muslim and is knowledgeable, and if he is part of the same congregation as someone who is a better Muslim and is more knowledgeable, despite the adequate qualifications of the former, the latter should lead Prayer.

20) One may cry during Prayer if one becomes overwhelmed by a feeling of spirituality and closeness to Allâh ﷻ; however, one should not pretend to cry or force tears that do not come out of their own accord.[1]



[1] Refer to *Sharh An-Nawawî* (4/379-386), *Sharh Al-Ubbee* (2/301, 302), and *Fathul-Bârî* (2/151, 152, 164, 166, 173, 203, and 206).



A Sermon of Paramount Importance

On Thursday, five days before he ﷺ died, the Prophet ﷺ delivered an important sermon to his Companions ؓ. In it, he ﷺ extolled the superior character of Abu Bakr As-Siddîq ؓ and reiterated his command that Abu Bakr ؓ should lead the rest of his Companions ؓ in Congregational Prayers. At first, the Prophet ﷺ had wanted to write an important document, one that would contain important final commands. When he ﷺ decided not to write that document, perhaps he ﷺ decided to give a sermon in its stead.

Prior to delivering it, the Prophet ﷺ took a bath. Seven canteens whose seals had not been broken were poured onto him. Afterwards, he ﷺ went out to the people and delivered his sermon. Jundub ؓ said, "Five days before the Messenger of Allâh ﷺ died, I heard him say,

«إِنِّي أَبْرَأُ إِلَى اللهِ أَنْ يَكُونَ لِي مِنْكُمْ خَلِيلٌ؛ فَإِنَّ الله تَعَالَىٰ قَدِ اتَّخَذَنِي خَلِيلًا، كَمَا اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا، وَلَوْ كُنْتُ مُتَّخِذًا مِنْ

أُمَّتِي خَلِيلًا لاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا ، أَلا وَإِنَّ مَنْ كَانَ قَبْلَكُمْ كَانُوا يَتَّخِذُونَ قُبُورَ أَنْبِيَائِهِمْ وَصَالِحِيهِمْ مَسَاجِدَ، أَلَا فَلَا تَتَّخِذُوا الْقُبُورَ مَسَاجِدَ، إِنِّي أَنْهَاكُمْ عَنْ ذَلِكَ

"Verily, I declare before Allâh that I have no Khaleel from among you (Al-Khullah, from which the word Khaleel is derived, refers to a bond of pure love - to the highest form of love possible; therefore, a Khaleel is a pure and sincere friend. The Prophet ﷺ made the aforementioned statement to announce that he reserved that highest and purest form of love for Allâh, without Allâh having any partner in that highest level of love."[1] The Prophet ﷺ then said, "For indeed, Allâh, the Most-High, has taken me as a Khaleel, just as He took Ibrâhîm as a Khaleel. And were I to take a Khaleel from the people of my nation, I would have taken Abu Bakr as a Khaleel. Lo! Indeed those who came before you would transform the graves of their Prophets and righteous people into Masjids. Lo! Do not transform graves into Masjids (places of worship), for I indeed forbid you from doing that."[2]

Abu Sa'eed Al-Khudrî ﷺ gave an account of a sermon that the Prophet ﷺ delivered during the illness that ended in his death. In that sermon, the Prophet ﷺ said,

«إِنَّ اللهَ خَيَّرَ عَبْدًا بَينَ أَنْ يُؤْتِيَهُ منْ زَهْرَةِ الدُّنْيا مَا شاءَ وبَينَ ما عِنْدَهُ فاخْتارَ مَا عِنْدَ اللهِ»

"Verily, Allâh gave a servant of His a choice between this world and what He has with him (in terms of rewards), and that servant chose what is with Allâh."

Almost no one in the audience recognized the fact that the Prophet ﷺ was referring to himself: he ﷺ was the servant in the

[1] Refer to *An-Nihâyah Fee Ghareeb Al-Hadîth* (2/72), *Al-Masâbaih Al-Muneer* (1/180), *Sharh An-Nawawî* (5/16), and *Sharh Al-Ubbee* (2/426).

[2] *Muslim* (532).

story. The phrase "almost no one'' indicates that there was one person who did understand the implications of the story, and that was Abu Bakr ﵁. When the Prophet ﷺ said that the servant chose what is with Allâh, Abu Bakr ﵁ began to cry. And everyone around him couldn't understand why he ﵁ had suddenly become so dishearted. Abu Sa'eed ﵁ later reflected, "The Messenger of Allâh ﷺ was the one who was being given the choice, and Abu Bakr ﵁ was the most knowledgeable person among us.'' The Messenger of Allâh ﷺ said,

«[يَا أَبَا بَكْرٍ! لَا تَبْكِ]، إِنَّ مِنْ أَمَنِّ النَّاسِ عَلَيَّ فِي صُحْبَتِهِ وَمالِهِ أَبُو بَكْرٍ، ولَو كُنْتُ مُتَّخِذًا خَلِيلًا مِنْ أُمَّتِي لَاتَّخَذْتُ أَبا بَكْرٍ، ولكِنْ أُخُوَّةُ الإِسْلَامِ وَمَوَدَّتُهُ، لَا يَبْقَيَنَّ فِي المَسْجِدِ بَابٌ إِلَّا سُدَّ إِلَّا بابُ أَبِي بَكْرٍ»

''(O Abu Bakr, do not cry.) Verily, one of the people who have done me the greatest service with their companionship and their wealth is Abu Bakr. Were I take a Khaleel from the people of my Nation, I would have taken Abu Bakr as my Khaleel; nonetheless, what remains between us is the brotherhood of Islam, and love I feel for him. Block every door that connects to the Masjid, except for the door of Abu Bakr.''[1]

The Lessons and Morals of this Section

1) The Prophet ﷺ did not explicitly say, "I decree that the Khalîfah after me should be Abu Bakr''; nonetheless, he ﷺ said everything short of that. For one thing, he ﷺ appointed Abu Bakr ﵁ to lead the pilgrims in Hajj the year before his farewell pilgrimage. Perhaps most tellingly he ﷺ appointed Abu Bakr ﵁ to lead all Congregational Prayers in his place, a task that is reserved for the leader of the Muslim Nation. And yet

[1] *Bukhârî* (466) (3654, 3905) and *Muslim* (2382).

another proof which indicated the Prophet's wish for Abu Bakr ﷺ to lead the Nation after him was his announcement that all doors connected to the Masjid should be blocked, except for the door of Abu Bakr ﷺ.

2) Abu Bakr ﷺ was indeed the most knowledgeable of the Prophet's Companions ﷺ; he ﷺ had the deepest understanding of the Faith; and furthermore, he ﷺ was the most beloved of Companions ﷺ to the Messenger of Allâh ﷺ.

3) When given a choice between the Hereafter and this world, one should always choose the former, for it is everlasting, while the latter is only a temporary abode. Even if one wishes to stay in this world for some time, that wish should be prompted by a desire to perform many good deeds.

4) Just as the Prophet ﷺ expressed thankfulness for Abu Bakr's favors, so should each one of us be thankful to those that have been good to us. For indeed, if one is not thankful to people, one will not be thankful to Allâh, the Most High.

5) Neither should graves be turned into Masjids nor should graves be incorporated into Masjids. Also, pictures should not be placed inside of Masjids. Cursed are the people who do such things; such people are considered by Allâh ﷻ to be the worst of people, no matter who they are or how much power they claim to yield in this temporal life.[1]

6) The Companions ﷺ had complete Faith, for they loved the Messenger of Allâh ﷺ more than they loved their children, their parents, all people, and even their own selves.

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[1] Refer to *Fathul-Bârî* (1/559), (7/14, 16) and Sharh An-Nawawî (15/16).



Chapter 26

His (ﷺ) Illness Takes a Turn for the Worse, and Some of the Things He (ﷺ) Said During the Difficult Days that Followed

'Aaisha ﵂ related that, whenever the Prophet ﷺ became sick, he ﷺ would recite *Al-Mu'awwidhât*, *spit o*n his hands, and then wipe his hands over himself. *Al-Mu'awwidhât* are the three last chapters of the Qur'ân.[1]

During the Prophet's final illness, when his health deteriorated, 'Aaisha ﵂ would recite those chapters and use his hands to wipe over him. In a narration that is related in *Sahîh Muslim*, 'Aaisha ﵂ said,

«كَانَ رَسُولُ اللهِ ﷺ إِذَا مَرِضَ أَحَدٌ مِنْ أَهْلِهِ، نَفَثَ عَلَيْهِ بِالْمُعَوِّذَاتِ، فَلَمَّا مَرِضَ مَرَضَهُ الَّذِي مَاتَ فِيهِ، جَعَلْتُ أَنْفُثُ عَلَيْهِ وَأَمْسَحُهُ بِيَدِ نَفْسِهِ، لِأَنَّهَا كَانَتْ أَعْظَمَ بَرَكَةً مِنْ يَدِي».

[1] Refer to *Al-Fath* (8/131), (9/62).

"When someone from his family would get sick, the Messenger of Allâh ﷺ would spit (and wipe) over him with Al-Mu'awwidhât (i.e. after reciting the last three chapters of the Qur'ân). When he became sick with the illness that led to his death, I would spit on (his hand) and then use his hand to wipe over himself. I did that because, of course, his hand was more blessed than my hand."[1]

'Aaisha ﷺ said, "I and the rest of the Prophet's wives stayed with the Prophet ﷺ, and not a single one of us left him. Fâtimah then approached (us), and by Allâh! the manner in which she walked was no different from the manner in which the Prophet ﷺ walked. When the Prophet ﷺ saw her, he ﷺ welcomed her, saying, 'Welcome, O my daughter.' He seated her to his right - or to his left - and then proceeded to whisper a secret to her; she began to cry. He ﷺ then whispered another secret to her, and she began to laugh. I said to her, 'Out of all people, the Prophet ﷺ chose to impart a secret specifically to you, and yet you are crying!' When she stood up (to leave), I said to her, 'Inform me about the secret he told you.' She said, 'I will not divulge the secret of the Messenger of Allâh ﷺ.' When he ﷺ died, I said to her, 'Based upon the right I have over you, I am asking you to inform me (about the secret he ﷺ told you).' Fâtimah said, 'As for now (i.e. since he ﷺ is now dead), yes (I will inform you about it). As for the first secret, he ﷺ said to me:

«أَنَّ جِبْرِيلَ كَانَ يُعَارِضُهُ الْقُرْآنَ فِي كُلِّ عَامٍ مَرَّةً وَإِنَّهُ عَارَضَهُ بِهِ فِي الْعَامِ مَرَّتَيْنِ، وَلَا أُراني إِلَّا قَدْ حَضَرَ أَجَلِي فَاتَّقِي اللهَ وَاصْبِرِي، فَإِنَّهُ نِعْمَ السَّلَفُ أَنَا لَكِ»

"Verily, Jibrîl would review the Qur'ân with me once a year, but this year he has gone over it with me twice. That, in my view, can only mean the nearness of my death. So fear Allâh and be patient, for I am indeed an excellent predecessor for you. That is when I cried."

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[1] *Muslim* (2192).

He ﷺ then told me another secret, saying:

«يَا فَاطِمَةُ! أَمَا تَرْضَيْ أَنْ تَكُونِي سَيِّدَةَ نِسَاءِ الْمُؤْمِنِينَ، أَوْ سَيِّدَةَ نِسَاءِ هَٰذِهِ الْأُمَّةِ؟»

''O Fatimah! Are you not pleased to be the female chieftain of all female believers, or the female chieftain of all of the female believers of this Nation? And that is when I laughed.'''[1]

According to another narration, Fâtimah رضي الله عنها said,

«فَأَخْبَرَنِي أَنِّي أَوَّلُ مَنْ يَتْبَعُهُ مِنْ أَهْلِهِ» فَضَحِكْتُ-

''He told me that I would be the first from his family to follow him (the first to die after his death), and so I laughed.''[2]

Scholars agree that, among the people of the Prophet's household, including the Prophet's wives, Fâtimah رضي الله عنها was the first to die after the death of the Prophet ﷺ.[3]

During his final illness, the Prophet ﷺ suffered a great deal of pain. 'Aaisha رضي الله عنها said,

«مَا رَأَيْتُ رَجُلًا أَشَدَّ عَلَيْهِ الْوَجَعُ مِنْ رَسُولِ اللهِ ﷺ»

''I have never seen a man who was in as much pain as was the Messenger of Allâh ﷺ.''[4]

'Abdullah ibn Mas'ûd رضي الله عنه said, "I entered upon the Messenger of Allâh ﷺ at a time when he ﷺ was experiencing a great deal of pain as a result of his illness. Touching him with my hand, I said, 'O Messenger of Allâh, you are made to suffer a great deal of pain during your illness.' The Messenger of Allâh ﷺ said, 'Yes,

«أَجَلْ، إِنِّي أُوعَكُ كَمَا يُوعَكُ رَجُلَانِ مِنْكُمْ»

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[1] Refer to *Sahîh Bukhârî* (4433, 4434) and *Sahîh Muslim* (2450).
[2] *Bukhârî* (4433, 4434) and *Muslim* (2450).
[3] Refer to *Fathul-Bârî* (8/136).
[4] *Bukhârî* (5646) and *Muslim* (2570).

''I am made to suffer as much pain as two men among you are made to suffer.''

I said, 'That is because you are rewarded twice (for the pain you experience).' The Messenger of Allâh ﷺ said, 'Yes,' and he ﷺ then said,

«أَجَلْ، ذَلكَ كَذَلِكَ، مَا مِنْ مُسْلِمٍ يُصِيبُهُ أَذًى مِنْ مَرَضٍ فَمَا سِوَاهُ [شَوْكَةً فَمَا فَوْقَهَا] إِلَّا حَطَّ اللهُ سَيِّئَاتِهِ، كَمَا تَحُطُّ الشَّجَرَةُ وَرَقَها»

''Whenever any Muslim is afflicted with harm, whether it be an illness or anything else, Allâh sets down from him his sins, just as a tree sheds its leaves.''[1]

'Aaisha ﵂ and 'Abdullâh ibn 'Abbâs ﵄ reported that, when death began to descend upon the Messenger of Allâh ﷺ, he ﷺ took a garment and placed it over his face. Then, when his temperature became raised to a very high level, he removed the garment. And he ﷺ said,

«لَعْنَةُ اللهِ عَلَى اليَهُودِ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيائِهِمْ مَسَاجِدَ»

''May Allâh curse the Jews and Christians: They turned the graves of their Prophets into Masjids (places of worship).''

The Prophet ﷺ feared that his people would do the same, and so, in the final throes of his life, he ﷺ warned them not to turn his grave into a place of worship.[2]

'Aaisha ﵂ reported that, during the Prophet's final illness, Umm Salamah ﵂ and Umm Habîbah ﵂ mentioned a church that they had once seen in Abyssinia; and they described the pictures they saw inside. The Messenger of Allâh ﷺ then said,

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[1] Refer to *Sahîh Bukhârî* (10/111) (5647, 5648, 5660, 5661, and 5667) and *Sahîh Muslim* (4/1991) (2571).

[2] *Bukhârî* (along with Ibn Hajar's famous commentary, *Al-Fath*) (8/140) (4443, 4444) and *Muslim* (531).

«إِنَّ أُولَئِكَ إِذَا كَانَ فِيهِمُ الرَّجُلُ الصَّالِحُ فَمَاتَ، بَنَوْا عَلَى قَبْرِهِ مَسْجِدًا وَصَوَّرُوا فِيهِ تِلْكَ الصُّوَرَ، فَأُولئِكَ شِرَارُ الخَلْقِ عِنْدَ اللهِ يَوْمَ القِيَامَةِ»

''Verily, if a righteous man among them dies, they are a people who then build a Masjid (a place of worship) over his grave and place inside of it pictures they make. On the Day of Resurrection, with Allâh, they will be judged the most evil of created beings.'[1]

Abu Hurairah ﷺ reported that the Prophet ﷺ said,

«لَا تَجْعَلُوا بُيُوتَكُمْ قُبُوراً، وَلَا تَجْعَلُوا قَبْرِي عِيداً، وَصَلُّوا عَلَيَّ، فَإِنَّ صَلَاتَكُمْ تَبْلُغُنِي حَيْثُ كُنْتُمْ»

''Do not turn your homes into graves (i.e. pray in them); do not turn my grave into a place of celebration (by making it a point to visit it in a ritualistic manner, on a monthly or yearly basis). And send prayers upon me (i.e., invoke Allâh to mention me in a good way in the highest company of angels), for indeed, no matter where you are, your prayers reach me.''[2]

When it became apparent that the Prophet's pain increased in intensity, Fâtimah ﷺ said, "O my distressed father!,'' to which the Prophet ﷺ replied, "Your father will never again suffer distress after this day.''[3] And when the Prophet ﷺ was being buried, Fâtimah ﷺ said to Anas ﷺ, "How can you all be content to pour dirt over the Messenger of Allâh!''[4]

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[1] *Bukhârî* (427, 434, 1341, 3878) and *Muslim* (528).

[2] *Abu Dâwûd* (2/218) (2042) and *Musnad Ahmad* (2/367). Refer also to *Sahîh Abu Dâwûd* (1/383).

[3] Refer to *Al-Fath* (8/149).

[4] *Bukhârî* (4462).

The Lessons and Morals of This Section

1) It is recommended to use Verses of the Qur'ân and certain invocations as a means of seeking remedy from an ailment. In this regard, one should especially read the last three chapters of the Qur'ân; they contain mention of many evils, both general and specific, from which every Muslim needs to seek refuge - such as the evil that Allâh has created, the evil of witchcraft, the evil of magicians, the evil of Shaitân's (the Devil's) whispers, and the evil of jealous people.[1]

2) The Prophet ﷺ loved Fâtimah ﷺ a great deal, as is indicated in one of the above-mentioned narrations in which, during his final illness, the Prophet ﷺ enthusiastically and lovingly welcomed her, saying, "Welcome, O my daughter!" According to other narrations, when Fâtimah ﷺ would enter, the Prophet ﷺ would get up, kiss her, and make room for her to sit down; and when he ﷺ would enter upon her, she ﷺ would do the same. And when she ﷺ would enter upon him during his final illness, she ﷺ would hurry to him and kiss him.[2]

3) Fâtimah's story indicates that fathers should show special love and care and kindness to their daughters; at the same time, they should provide them with a good, Islamic upbringing; and, as did the Prophet ﷺ with his daughters, they should find good and righteous husbands for their daughters.

4) As Fâtimah ﷺ did with the Prophet ﷺ, every child should be dutiful with his or her parents and take good care of them.

5) In this section we find yet another one of the Prophet's many miracles. He ﷺ told Fâtimah ﷺ that, of all of his family members, she ﷺ would be the first to die and join up with him

[1] Refer to *Sharh An-Nawawî* (14/433) and *Sharh Al-Ubbee* (7/375).

[2] Refer to *Fathul-Bârî* (8/135, 136).

in the afterlife. And that, based on the consensus of all scholars and historians, is exactly what happened later on.

6) People of strong Faith are happy and content to move on from this life to the next one; in fact, desiring to meet Allâh ﷻ, they prefer the Hereafter to this life. And yet, when they fall ill, they do not wish for death, instead hoping to live longer so that they can perform more good deeds; after all, when a person dies, his good deeds come to an end, with the exception of three kinds of deeds that the Prophet ﷺ mentioned in one of his sayings.

7) When a sick person senses that his end is near at hand, he should advise his family members to be patient, which is exactly what the Prophet ﷺ did when he ﷺ said to Fâtimah رضي الله عنها, "Fear Allâh and be patient."

8) Fâtimah's superiority over other female believers is an established fact, for the Prophet ﷺ informed her that, in Paradise, she will be the chieftainess of all female believers.

9) When a Muslim patiently endures an illness, hoping to receive rewards from Allâh, his sins are atoned for, he is raised in rankings, and his good deeds are multiplied. This applies to sickness, diseases, and any kind of calamity or hardship. No one suffered more hardships than Allâh's Prophets عليهم السلام; after them, people suffered hardships in proportion to their Faith, with the people of strongest Faith being afflicted with the most hardships. That is because for righteous people, hardships lead to them receiving more rewards - rewards they are deserving of because of their patience and contentedness with Allâh's Divine Pre-ordainment.

The secret in this matter - and Allâh ﷻ knows best - is that one suffers hardships in accordance to the level of one's blessings. Therefore, the more blessings one receives (and the greatest blessing of all is strong Faith), the more hardships one will have to

face. That explains why, in Islamic Law, a free person is punished twice as severely as is a slave. Allâh ﷻ said:

﴿يَٰنِسَآءَ ٱلنَّبِيِّ مَن يَأْتِ مِنكُنَّ بِفَٰحِشَةٖ مُّبَيِّنَةٖ يُضَٰعَفۡ لَهَا ٱلۡعَذَابُ ضِعۡفَيۡنِۚ﴾

"O wives of the Prophet! Whoever of you commits an open illegal sexual intercourse, the torment for her will be doubled." (Qur'ân 33:30)

In Islam, a strong person is made to bear a burden that he can bear, and a weak person is shown kindness and mercy and gentleness. That is fine because, the stronger one's Faith becomes, the easier it becomes for one to patiently endure hardships. People of strong Faith look not at a hardship, but at the reward they will receive if they patiently and contentedly endure a hardship; to be sure, such a positive attitude makes it easier for them to bear the hardships they face. And the people of exceptionally strong Faith make it a point to understand and appreciate the fact that the hardships they face occur according to the will of Allâh ﷻ; consequently, they submit to Allâh's decree and are pleased with it; and they definitely don't object to it or complain about it in an unthankful manner.[1]

10) It is strictly forbidden in Islam to build places of worship over graves or to place graves or pictures in Masjids. People who do these evil deeds are cursed, and on the Day of Resurrection, Allâh ﷻ will judge them to be the most evil of His created beings. This topic should not be taken lightly, for it is one the Prophet ﷺ discussed repeatedly during the last five days of his life.[2]



[1] Refer to *Fathul-Bârî* (8/136), (10/112), and (3/208).

[2] Refer to *Fathul-Bârî* (8/136), (10/112), (3/208).



Advice the Prophet ﷺ Gave Just Prior to His Death

Ibn 'Abbâs رضي الله عنهما said, "Thursday: And what a day Thursday was!"[1] For it was on Thursday that the Prophet's pain worsened; and yet, concerned more about the welfare of his Nation than his own suffering, the Prophet ﷺ said, "Bring me (something to write upon): I will write for you a book, and with it, you will never go astray." The Companions رضي الله عنهم argued among themselves regarding the book, and of course arguing in the Prophet's presence was not the least bit appropriate. Some of them said, "Pain has overwhelmed the Messenger of Allâh ﷺ; you have the Qur'ân, and therefore the Book of Allâh is sufficient

[1] Ibn 'Abbâs رضي الله عنه said this as an expression of grief and sadness. According to another narration, Ibn 'Abbâs رضي الله عنه gave the above-mentioned exclamation, and then proceeded to cry, until the ground underneath him became soaked in tears; and according to Imam *Muslim*'s narration, "He began to cry until I could see tears flowing down his cheeks." Refer to *Fathul-Bârî* (8/132) and *Sharh An-Nawawî*.

for us.'' Even the members of the Prophet's household disagreed among themselves, with some of them saying, "Bring [a scroll (or something similar to write upon)], so that he can write for you a book, one that will result in you never becoming misguided again''; and with others among them disagreeing with that viewpoint. When their argument showed no signs of ending, the Messenger of Allâh ﷺ said, "Stand up (and leave me).'' According to another narration, he ﷺ said, "Leave me, for the state that I am in is better than what you are inviting me to participate in.''[1]

The Prophet ﷺ decided that, instead of writing a letter, he ﷺ would impart three important commands to the people of his Nation. The narrator of the *Hadîth* remembered only two out of those three commands, and they are as follows:

Expel all polytheists from the Arabian Peninsula.

"Allow foreign delegates, regardless of whether they are Muslims or non-Muslims, to visit Arabia, just as I have always allowed them to do so.[2]

The Prophet ﷺ wanted to write a letter containing important advice, but was not commanded to do so. The Religion was already completed; the Prophet ﷺ merely wanted to add a few final touches and leave behind comprehensive words of advice for his people to follow. For had the Prophet ﷺ been commanded to write a final letter or document, and had he been prevented from doing so, Allâh ﷻ would have punished those that

[1] i.e., Leave me out of the argument you have started among yourselves, for the state I am in - the state of remembering Allah ﷻ and preparing to meet with Him - is better than what you are busy doing among yourselves. Or perhaps the Prophet ﷺ meant the following: What Allah ﷻ has prepared for me once I depart from this world is better than what I am experiencing here in this world. Other interpretations have also been given for the above-mentioned saying, and Allah ﷻ knows best. Reffer to *Fathul-Bârî* (8/134) and *Sharh An-Nawawî*.

[2] Refer to *Sahîh Bukhârî* (3053, 4431) and *Sahîh Muslim* (1637).

discouraged him from writing it. As matters stood, the Prophet ﷺ deemed it sufficient - considering the arguing that was taking place - to leave behind verbal commands.

After the above-mentioned incident took place, the Prophet ﷺ remained alive for a few more days - days during which he ﷺ continued to leave behind final orders and advice. Perhaps what he ﷺ said during those days, when put together, represented the gist of what he ﷺ wanted to record in the book or letter he had intended to write. And Allâh ﷻ knows best.[1]

As for the third command that the narrator of the above-mentioned *Hadîth* could not remember, perhaps it was a command to follow and adhere to the teachings of the Noble Qur'ân; perhaps it was a command to send out Usâmah's army; perhaps it was a command to Pray, to be kind to slaves, and to give charity; and finally, perhaps it was a command not to take his grave as a place of worship, or as an object of worship. Whatever the case may be, we do know for certain that the Prophet ﷺ gave all of the aforementioned commands during the last days of his life.[2]

When 'Abdullah ibn Abi Aufâ ؓ was asked, "Did the Messenger of Allâh ﷺ impart final orders?" he ؓ replied, "He ordered us to adhere to the Book of Allâh, the Possessor of Might and Majesty."[3] "To adhere to the Book of Allâh" means the following: Memorizing it; honoring it; following its teachings; applying its commands; staying away from its prohibitions; consistently reciting it, learning its meanings, and teaching it to others.[4]

The Messenger of Allâh ﷺ exhorted his followers to adhere to the Qur'ân on various occasions, such as during his sermons at Arafât

[1] Refer to *Fathul-Bârî* (8/134).

[2] Refer to *Fathul-Bârî* (8/135).

[3] *Muslim* (1634) and *Bukhârî* (2740, 4460, 5022).

[4] Refer to *Al-Fath* (9/67).

and Mina. For instance, on his way back from Makkah, at Gadeer Kham, the Prophet ﷺ said,

«. . . وَأَنَا تَارِكٌ فِيكُمْ ثَقَلَيْنِ: أَوَّلُهُمَا كِتَابُ اللهِ، فِيهِ الْهُدَىٰ وَالنُّورُ، [هُوَ حَبْلُ اللهِ، مَنِ اتَّبَعَهُ كَانَ عَلَى الْهُدَى، وَمَنْ تَرَكَهُ كَانَ عَلَى الضَّلَالَةِ] فَخُذُوا بِكِتَابِ اللهِ، وَاسْتَمْسِكُوا بِهِ»

''I am leaving among you two (important) things: The first of the two is the Book of Allâh: In it is guidance and light. (It is Allâh's Rope: Whoever follows (and clings to) it is upon guidance. Whoever abandons it is upon misguidance. Take hold of the Book of Allâh and cling to it.''

The Prophet ﷺ then reminded his Companions to fulfill the rights of the members of his household, and he ﷺ repeated that reminder three times.[1]

As for the Book of Allâh, the Prophet ﷺ, during the moments that preceded his death, again repeated the command to cling to it.[2]

During the final days of his blessed life, the Prophet ﷺ focused also on military matters - or more specifically, the task of preparing to send an army to attack the Romans. The final preparations for that army took place on Saturday, two days before the Prophet ﷺ died. I say the final preparations because the Prophet ﷺ had exhorted Muslims to prepare to attack Rome prior to his illness, during the final days of the month of Safar.

The Prophet ﷺ appointed Usâmah to lead the invasion; he ﷺ summoned for Usâmah to come to him and then said to him, "Travel towards the place where your father was killed, and overrun them (the enemy) with (your) horses. Indeed, I am placing you in charge of this army.''

[1] *Sahîh Muslim* (2408).

[2] *Bukhârî* (2740) and *Muslim* (1634, 2408).

Although Usâmah's army did not in fact depart until after the Prophet's death, the Prophet ﷺ did, in the last days of his life, give the army's banner to Usâmah ﷺ.

Within the ranks of Usâmah's army were some of the most eminent members of the *Muhâjirûn* and the Ansâr. Some people in the army took issue with the Prophet's appointment of Usâmah ﷺ as their leader; at the time, Usâmah ﷺ was only eighteen years old. They were not content that such a young and inexperienced person - not to mention the fact that he was the son of a freed slave, which was still an issue for some who had only recently embraced Islam - was leading them, when more prominent members of the *Muhâjirûn* and Ansâr would be common troops under his command. In regard to their complaining, it should be noted that the likes of Abu Bakr ﷺ and 'Umar ﷺ were also members of the army.

The Prophet ﷺ did not accept their arguments, explaining to them that their complaints were unfounded. He ﷺ said,

«إِنْ تَطْعَنُوا فِي إِمْرَتِهِ، فَقَدْ كُنْتُمْ تَطْعَنُونَ فِي إِمْرَةِ أَبِيهِ مِنْ قَبْلُ، وَايْمُ اللهِ! إِنْ كَانَ لَخَلِيقًا لِلإِمْرَةِ، وَإِنْ كَانَ لَمِنْ أَحَبِّ النَّاسِ إِلَيَّ، وَإِنَّ هَٰذَا مِن أَحَبِّ النَّاسِ إِلَيَّ، بَعْدَهُ»

''If they call into question his leadership, then they had previously called into question the leadership of his father: And by Allâh, he was most worthy and deserving of assuming his role as leader; and he was among the most beloved of people to me. And verily, with him gone (for Zaid ﷺ had died in the Battle of Mo'tah), his son is now among the most beloved of people to me.''[1]

[1] *Bukhârî*, the Book of the Virtues of the Prophet's Companions, chapter, "The Virtues of Zaid ibn Hârithah,'' *Hadîth* number: 3730; and *Muslim*, the Virtues of the Companions, chapter, "The Virtues of Zaid ibn Hârithah ﷺ and Usâmah ibn Zaid ﷺ.

When the Prophet's pain worsened, he ﷺ ordered for Usâmah's army to depart from Al-Madînah. Since the Prophet ﷺ died shortly after he gave that command, Abu Bakr ﷺ took the final step of giving Usâmah ﷺ the go-ahead to begin his expedition. Usâmah ﷺ then traveled for twenty-days, until he reached the place he was commanded to attack. In the fighting that followed, Usâmah ﷺ killed the man who had killed his father. And in the end, the expedition was a success: Usâmah's army not only returned safely to Al-Madînah, but also brought back with them a significant quantity of war booty.[1]

Anas ﷺ said, "When the moment of death had arrived for the Messenger of Allâh ﷺ, this is the advice that he ﷺ gave: 'Prayer (i.e., adhere to it, pray it on time) and that which your right hand possesses.' And when these words could no longer flow forth from his tongue, he ﷺ continued to utter them with a gargling sound in his chest.''[2] In this *Hadîth*, "Prayer'' has an obvious meaning: The Prophet ﷺ was advising Muslims to adhere to Prayer, and to perform it on time. "And that which your right hand possesses,'' however, has two possible meanings. It can mean: Pay Zakât (the obligatory charity) on the wealth you own. This is a very plausible meaning, since, in revealed texts, the command to pray is frequently coupled with the command to pay Zakât. This is the other possible meaning: Be kind to the slaves you own, and fulfill all of their rights. This too is a plausible meaning, since, in the Arabic language, when the phrase 'what your right hand possesses' is spoken, the first meaning that comes to mind are male and female slaves. And Allâh ﷻ knows best.

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[1] Refer to *Fathul-Bârî* (8/152) and *Seerah Ibn Hishâm* (4/328).

[2] Refer to *Musnad Ahmad* (3/117) (585), and the chain of his narration is authentic; to *Ibn Mâjah* (2/900, 901) (1625); and to *Sahîh Ibn Mâjah* (2/109).

The Lessons and Morals of this Section

1) With the death of the Prophet ﷺ, it became obligatory upon Muslims to expel all polytheists from the Arabian Peninsula. Abu Bakr ؓ was unable to do so, since, during the brief time of his caliphate, he had to focus most of his energies on dealing with the apostates. And so it was 'Umar ؓ, during the early days of his caliphate, who expelled all polytheists from the region.

2) Even though polytheists were not to reside in the Arabian Peninsula, it still remained the duty of the Khalîfah to welcome, honor, and treat hospitably foreign delegates, just as the Prophet ﷺ would do during his lifetime.

3) Muslims must honor the Book of Allâh, both literally, by honoring copies of the Qur'ân, and otherwise, by following its teachings, obeying its commands, avoiding its prohibitions, reciting it, learning it, and teaching it to others.

4) With some of his last words, the Prophet ﷺ ordered his people to strictly observe their obligatory Prayers, thus indicating the importance of Prayer in Islam.

5) Along with Prayer, the Prophet ﷺ ordered his people to be observant regarding that which their right hands possessed, which, as I stated above, has two possible meanings. One of those two meanings points to the importance of paying obligatory charity upon one's wealth.

6) Usâmah ibn Zaid ؓ was a noble and eminent Companion, as was indicated by the Prophet's command that Usâmah ؓ lead the Muslim invasion of Rome, even though Usâmah ؓ was only 18 years old at the time, and even though more eminent Companions - such as Abu Bakr ؓ and 'Umar ؓ - were enlisted as common soldiers under Usâmah's command.[1]

[1] Refer to *Fathul-Bârî* (8/134, 135), (9/67).

7) Abu Bakr ﷺ proved that he was deserving of the caliphate when, contrary to the view of many eminent Companions ﷺ, he ﷺ executed one of the Prophet's final commands - namely, that of sending out Usâmah's army. He ﷺ did so, fearing the warning that Allâh ﷻ gave in the following Verse:

﴿فَلْيَحْذَرِ ٱلَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِۦٓ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾

"And let those who oppose the Messenger's (Muhammad) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements, etc.) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant, etc.) befall them or painful torment be inflicted on them." (Qur'ân 24:63)





When Given the Choice Between this World and the Hereafter, the Prophet ﷺ Chose the Latter

'Aaisha ﵂ said, "On more than one occasion, I heard that a Prophet does not die until he is given a choice between this world and the Hereafter. When the Prophet's voice became hoarse during the illness that led to his death, I heard him say:

﴿مَعَ ٱلَّذِينَ أَنۡعَمَ ٱللَّهُ عَلَيۡهِم مِّنَ ٱلنَّبِيِّـۧنَ وَٱلصِّدِّيقِينَ وَٱلشُّهَدَآءِ وَٱلصَّـٰلِحِينَۚ وَحَسُنَ أُوْلَـٰٓئِكَ رَفِيقٗا﴾

''In the company of those on whom Allâh has bestowed His Grace, of the Prophets, the Siddiqûn (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddîq), the martyrs, and the righteous and how excellent these companions are!.'' (Qur'ân 4:69)

'Aaisha ﷺ went on to say, "It was then, I think, that he was being given a choice (between this world and the next (and his recitation of the above-mentioned Verse was his response; i.e., he chose to move on to the Hereafter, and to join the company of righteous people in Paradise)."[1]

In another narration, 'Aaisha ﷺ said, "While he was healthy, the Messenger of Allâh ﷺ would say,

«إِنَّهُ لَمْ يُقْبَضْ نَبِيٌّ قَطُّ حَتَّىٰ يُرَىٰ مَقْعَدَهُ مِنَ الْجَنَّةِ ثُمَّ يُخَيَّرُ»

''A Prophet's life would not be taken until he was shown his seat in Paradise, and until he was then given a choice (between this world and the Hereafter).''

She ﷺ went on to say, "Then when a final illness befell the Messenger of Allâh ﷺ, and while his head was on my leg, he passed out for an hour. He then regained consciousness and began to fix his gaze upon the roof, after which he ﷺ said, 'The most exalted companionship on high.' I then said, 'Hence he has not chosen us (but has instead chosen the highest level of companions in the Hereafter).' And I knew that what had just happened was what he ﷺ used to speak to us about when he was healthy." 'Aaisha ﷺ further said, "The last words that the Messenger of Allâh ﷺ spoke were: 'The most exalted companionship on high.'''[2]

According to yet another narration, 'Aaisha ﷺ said, "I heard the Prophet ﷺ say while he was resting on his back,

«اللّٰهُمَّ اغفِرْ لِي وَارْحَمْنِي وَأَلْحِقْنِي بالرَّفِيقِ الأَعْلَى»

''O Allâh, forgive me, have mercy on me, and make me join the most exalted companionship on high.''[3]

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[1] *Bukhârî* (4436, 4437, 4586, 6348, 6509) and *Muslim* (2444).

[2] *Bukhârî* (4437, 4464) and *Muslim* (2444).

[3] *Bukhârî* (4440, 5664).

The Prophet ﷺ desired to meet his Lord, and he ﷺ loved that which Allâh ﷻ loved, as was exemplified by his desire to clean his teeth with a Siwâk stick during the last moments of his life; this was significant because the use of a Siwâk stick is something that Allâh ﷻ loves for his slaves. In the final moments of the Prophet's life, 'Aaisha رضي الله عنها took hold of the Prophet ﷺ and made him rest his head below her neck. 'Abdur-Rahmân ibn Abu Bakr رضي الله عنه then entered with a Siwâk stick in his hand. Noticing that the Prophet ﷺ was looking at the Siwâk stick, 'Aaisha رضي الله عنها asked, "Shall I take it for you," and the Prophet ﷺ nodded, indicating that, yes, he wanted it. 'Aaisha رضي الله عنها took it from her brother and began to chew on it in order to soften it, and she رضي الله عنها then gave it to the Prophet ﷺ, who began to clean his teeth with it in a very complete and beautiful manner. And he ﷺ continued to repeat the words, "The most exalted companionship on high."[1]

While he ﷺ lay there, with his head resting on 'Aaisha رضي الله عنها, he ﷺ would insert his hand in a container of water and then wipe his wet hand over his face, all the while saying, "None has the right to be worshipped but Allâh. Verily, death has its agonies." Then, raising and extending his hands to supplicate, he ﷺ would say, "The most exalted companionship on high," until his soul was taken.[2] According to one account, the Prophet ﷺ would say, "O Allâh, help me (patiently) endure the agonies of death."[3]

And according to another account, 'Aaisha رضي الله عنها listened carefully, trying to catch the final words of the Prophet ﷺ as he died; and she رضي الله عنها heard him say, "O Allâh, forgive me, have mercy on me, and admit me into the company of the most exalted companionship on high."[4]

[1] *Sahîh Bukhârî* (4437)

[2] *Sahîh Bukhârî* (4437)

[3] *At-Tirmidhî* (978).

[4] *Sahîh Bukhârî* (4440).

The Lessons and Morals of This Section

1) "The most exalted companionship on high" refers to the group of people that are mentioned in the saying of Allâh ﷻ:

﴿وَمَن يُطِعِ ٱللَّهَ وَٱلرَّسُولَ فَأُوْلَٰٓئِكَ مَعَ ٱلَّذِينَ أَنْعَمَ ٱللَّهُ عَلَيْهِم مِّنَ ٱلنَّبِيِّـۧنَ وَٱلصِّدِّيقِينَ وَٱلشُّهَدَآءِ وَٱلصَّٰلِحِينَ ۚ وَحَسُنَ أُوْلَٰٓئِكَ رَفِيقًا﴾

"And whoso obeys Allâh and the Messenger (Muhammad), then they will be in the company of those on whom Allâh has bestowed His Grace, of the Prophets, the Siddiqûn (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddîq), the martyrs, and the righteous. And how excellent these companions are!" (Qur'ân 4:69)

The correct view in the matter - the one that is held by the majority of scholars - is that "the most exalted companionship on high" refers specifically to the Prophets that inhabit the highest abodes in Paradise. The Arabic word "Rafeeq (which is used to mean 'companionship' in the above-mentioned narrations)" can be used to refer both to an individual and to a group of people. For at the end of the above-mentioned Verse, Allâh ﷻ used the word "Rafeeq" to refer to a group of people:

﴿وَحَسُنَ أُوْلَٰٓئِكَ رَفِيقًا﴾

"And how excellent these companions are!"

2) The Prophet ﷺ chose the Hereafter over continued life on earth, first because he ardently desired to meet Allâh ﷻ, and then because he wanted to join the company of Prophets عليهم السلام in Paradise. After all, it was the Prophet ﷺ who said,

«مَنْ أَحَبَّ لِقاءَ اللهِ أَحَبَّ اللهُ لِقاءَهُ»

"When a person loves to meet Allâh, Allâh loves to meet him."[1]

[1] *Bukhârî* (6507) and *Muslim* (2683).

3) ‘Aaisha ﵂ was superior to all of the Mothers of the Believers that were alive at the time of the Prophet’s death. She proved her superiority by spreading a great deal of knowledge she had learned from the Prophet ﷺ. And Allâh ﷻ honored her at the time of the Prophet’s death, for ‘Aaisha ﵂ said, “Verily, the following were among Allâh’s favors upon me: The Messenger of Allâh ﷺ died in my house, on my day, and (with his head resting) on my neck.”

4) Throughout his life, the Prophet ﷺ consistently cleaned his teeth with Siwâk (a famous small branch that is used for teeth-cleaning); he ﷺ did so even when he was suffering the final agonies of death, an act that proves the importance of using Siwâk. When one uses a Siwâk stick to clean one’s mouth, one purifies one’s mouth and performs an action that is pleasing to one’s Lord.

5) While experiencing the pangs of death, the Prophet ﷺ said, “None has the right to be worshipped but Allâh. Verily, death has its agonies.” One should repeat the Testimony of Faith frequently throughout one’s life, and even more so at the time of one’s death. The Prophet ﷺ said, “Whoever’s last words are ‘None has the right to be worshipped but Allâh’ enters Paradise.”

6) As much as he loved his Companions ﵃, the Prophet ﷺ desired to be admitted into the company of Prophets ﵈; he ﷺ even invoked Allâh ﷻ to fulfill for him that desire. This proves that every Muslim should ask Allâh ﷻ to make him join their illustrious company in the Gardens of Paradise. O Allâh, make us join their company by Your Mercy, O Most-Merciful One.

7) Even though Allâh ﷻ forgave all of his sins, the Prophet ﷺ still had to endure the agonies of death. So what then will be the case for the rest of us!





Chapter 29

The Prophet ﷺ Died a Martyr

During the Khaibar Expedition, a Jewish woman poisoned the Prophet ﷺ. Abu Salamah ﷺ said, "The Messenger of Allâh ﷺ would accept a gift, but would not eat from something that was given as charity." Upon learning about that, a Jewish woman in Khaibar presented cooked sheep to the Prophet ﷺ as a gift; and before giving it to him, she poisoned it. The Prophet ﷺ and some of his Companions ﷺ ate from the poisoned sheep, but upon chewing some of the meat, the Prophet ﷺ said, "Raise your hands, for it (i.e., the meat) has informed me that it has been poisoned."

The author of *Buloogh Al-Amânî* said that it was specifically a Jewish woman named Zainab bint Al-Hârith - who was the wife of Salâm ibn Mishkam - who had placed poison in the sheep. First she asked what part of a sheep the Prophet ﷺ liked best, and when she was told that he ﷺ liked the shoulder best, she placed extra poison on it.

When the shoulder piece of the sheep was presented to him, the Prophet ﷺ chewed a piece of it but did not swallow. Bishr ibn Al-

Barâ ﷺ did swallow a piece however, and he ﷺ died as a result.[1]

Ibn Al-Qayyim wrote, "The woman was brought to the Messenger of Allâh ﷺ, and she confessed, saying, 'I wanted to kill you.' The Prophet ﷺ said, 'Allâh would never allow you to have that power over me.' The Companions ﷺ asked, 'Will you not kill her?' He ﷺ replied, 'No.' He ﷺ did not punish her. He ﷺ had the procedure of cupping (a minor operation that involves the extraction of blood) applied to his upper back, and he ﷺ ordered for all the same for all to those who ate with him. In the end, some of them died."[2] This indicates that the woman was not killed. This was perhaps true in the beginning, but then when Bishr ﷺ actually died, the Prophet ﷺ ordered for the woman to be killed.[3]

Even though the Prophet ﷺ did not immediately die as a result of the poison, its effects continued to bother him until he ﷺ died. 'Aaisha ﷺ said, "During the sickness in which he ﷺ died, the Prophet ﷺ would say, 'O 'Aaisha, I have continued to feel the pain of the food I ate at Khaibar (until this moment). And now is the time that I feel the breaking of my Abhur (a deep vein in the back that is connected to the heart; if it breaks, a person dies), which is a result of that poison."[4]

Imam Ibn Kathîr (May Allâh have mercy on him) stated with certainty that, because of the prolonged effect of the poison, the Prophet ﷺ did indeed die a martyr.[5] And 'Abdullah ibn Mas'ûd ﷺ said, "For me to swear nine times that the Messenger of Allâh ﷺ was killed is more beloved to me than for me to

[1] *Buloogh Al-Amânî Bi-Hâshiyatul-Fathul-Rabbânî* (21/123).

[2] *Zâd Al-Ma'ad* (3/336).

[3] *Zâd Al-Ma'ad* (3/336).

[4] *Fathul-Bârî*, the explanation of *Hadîth* number: 5777.

[5] *Al-Bidâyah Wan-Nihâyah* (4/210, 211), (4/210-212), and (5/223-244).

swear once that he was not killed (but instead died a natural death). That is because Allâh took him as a Prophet and as a martyr.''[1]

Anas ﵁ reported that, during the Prophet's final illness, Abu Bakr ﵁ led the people in Congregational Prayers. That continued until Monday, when, during Fajr Prayer, the Prophet ﷺ surprised his Companions ﵃. For while they were praying and standing in rows, the curtain of 'Aaisha's apartment was lifted. The Prophet ﷺ, his face exceptionally clear and handsome, stood behind the curtain, smiling as he l ooked on at his Companions ﵃. They were so happy to see the Prophet ﷺ look so vibrant and healthy that they were tempted to turn their attention away from Prayer. Abu Bakr ﵁ began moving backwards, so that he could join the first row and make way for the Prophet ﷺ to lead them all in Prayer. As healthy as he looked, however, the Prophet ﷺ was actually very sick, and was unable to lead his Companions ﵃ in Prayer. And so he ﷺ signaled to them with his hand, indicating that they should complete their Prayer. He ﷺ then re-entered 'Aaisha's apartment, after which the curtain was lowered again. And that was the very day upon which the Messenger of Allâh ﷺ died. According to one narration, "He ﷺ died at the end of that day.''[2]

The Lessons and Morals of This Section

1) The Prophet ﷺ died a martyr.

2) Jews showed great enmity towards Islam. While in Al-Madînah, the Prophet ﷺ tried to improve ties with them, but they betrayed him, trying at least on one occasion to assassinate him. And in Khaibar, one of them successfully poisoned him.

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[1] Ibn Kathîr mentioned this narration, and then ascribed its chain to Imam *Al-Baihaqî*. Refer to *Al-Bidâyah Wan-Nihâyah* (5/227).

[2] *Al-Fath* (8/143, 144).

3) The Prophet ﷺ did not seek revenge for harm that was done to him; for at first, he ﷺ pardoned the Jewish woman that poisoned him. It was only when Bishr ibn Al-Barâ رضي الله عنه died as a result of the poison that the Prophet ﷺ decided to punish her.

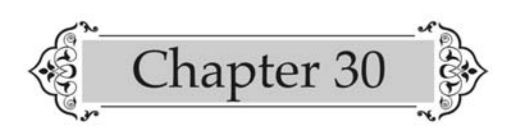
4) The story discussed in this section contains yet another miracle that occurred at the Prophet's hands: The meat communicated with the Prophet ﷺ, alerting him to the fact that it had been poisoned.

5) Allâh ﷻ blessed mankind by taking the life of the Prophet ﷺ only after he had completely conveyed the teachings of Islam, leaving people with a clear and comprehensive set of teachings.

6) The Companions رضي الله عنهم loved the Prophet ﷺ a great deal, a love they exemplified when, upon seeing the Prophet ﷺ almost come out on the day of his death, they were overcome by feelings of joy and happiness.

7) The Prophet ﷺ was greatly pleased when he ﷺ saw his Companions رضي الله عنهم perform Fajr Prayer on the day of his death. He ﷺ saw that, even with him absent, they continued to perform their Religious duties. This greatly comforted the Prophet ﷺ, who appreciated the fact that his work on earth was completed.





"Whoever Worships Allâh, then Allâh is Alive (Ever-Living) and does not Die

In each of the following verses, Allâh ﷻ either explicitly mentioned or alluded to the Prophet's inevitable death:

﴿إِنَّكَ مَيِّتٌ وَإِنَّهُم مَّيِّتُونَ﴾

"Verily, you (O Muhammad) will die and verily, they (too) will die." (Qur'ân 39:30)

﴿وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ ٱلْخُلْدَ أَفَإِيْن مِّتَّ فَهُمُ ٱلْخَٰلِدُونَ﴾

"And We granted not to any human being immortality before you (O Muhammad), then if you die, would they live forever?" (Qur'ân 21:34)

﴿كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ ٱلْقِيَٰمَةِ فَمَن زُحْزِحَ عَنِ ٱلنَّارِ وَأُدْخِلَ ٱلْجَنَّةَ فَقَدْ فَازَ وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا مَتَٰعُ ٱلْغُرُورِ﴾

"Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing)." (Qur'ân 3:185)

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ ۝٢٦ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ﴾

"Whatsoever is on it (the earth) will perish. And the Face of your Lord full of Majesty and Honour will abide forever." (Qur'ân 55:26, 27)

Muhammad ibn 'Abdullah ﷺ, the best of all Prophets عليهم السلام and Messengers عليهم السلام, died. While he ﷺ was on his deathbed, his head was resting on 'Aaisha رضي الله عنها, and he ﷺ would insert his hand in a container of water and then wipe his wet hand over his face, all the while saying, "None has the right to be worshipped but Allâh. Verily, death has its agonies." And his final words were, "The Most Exalted companionship on high."

Ibn Rajab (May Allâh have mercy on him) said, "When the Messenger of Allâh ﷺ died, the Muslims became shocked, bewildered, and confused. Some of them were stunned and became confused; others sat down and were not even able to stand up; others lost their ability to speak; and yet others were in complete denial, refusing to believe that the Prophet ﷺ had really died (and among this last group was 'Umar ibn Al-Khattâb رضي الله عنه)."[1]

Perhaps no one was in more denial than was 'Umar ibn Al-Khattâb رضي الله عنه. He رضي الله عنه began to threaten anyone who claimed that the Prophet ﷺ had died. He رضي الله عنه said, "He has not died, but rather he has gone to his Lord, just as Mûsâ ibn 'Umrân عليه السلام went, remaining absent from his people for forty nights, after which he عليه السلام returned to them. By Allâh, the Messenger of Allâh ﷺ will indeed return (to us), just as Mûsâ عليه السلام returned (to his people), and he ﷺ will cut off the hands and legs of those men who claimed that he ﷺ had died."[2]

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[1] *Latâif Al-Ma'ârif* (Pg. 114).
[2] *As-Seerah An-Nabawiyyah*, by Abu Shohbah (2/594).

When Abu Bakr رضي الله عنه heard about the news of the Prophet's death, he mounted his horse and rode from his house to the Masjid. And without saying a single word to anyone, Abu Bakr رضي الله عنه entered the Masjid, and then entered upon 'Aaisha رضي الله عنها in her apartment. He ﷺ then headed straight for the Messenger of Allâh ﷺ, who was covered in a garment. Removing the part of the garment that covered the Prophet's face, Abu Bakr رضي الله عنه leaned down, kissed the Prophet ﷺ, and began to cry. He رضي الله عنه then said, "May my father and mother be sacrificed for you. By Allâh, Allâh will not combine two deaths upon you. As for the death that was decreed for you, you have just died it."[1] When Abu Bakr رضي الله عنه said, "Allâh will not combine two deaths upon you," he ﷺ was refuting 'Umar رضي الله عنه, who was claiming that the Prophet ﷺ would come back to life. Abu Bakr رضي الله عنه knew that, even if that was the case, the Prophet ﷺ would still have to die again, which meant that he ﷺ would have to die a total of two deaths; and Abu Bakr رضي الله عنه understood that the Prophet ﷺ enjoyed too high of a ranking with Allâh ﷻ for that to happen to him.

As Abu Bakr رضي الله عنه came out of the Masjid, 'Umar رضي الله عنه was speaking to the people, and was still in a fit of rage. Abu Bakr رضي الله عنه said, "O 'Umar, sit down," after which he رضي الله عنه stood up to deliver a sermon to the people. He رضي الله عنه praised Allâh, glorified Him, and then said, "To proceed: Whosoever used to worship Muhammad, then indeed Muhammad has died. And whosoever worships Allâh, then Allâh is alive and does not die." He رضي الله عنه then recited this verse of the Noble Qur'ân:

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ ۚ أَفَإِيْن مَّاتَ أَوْ قُتِلَ ٱنقَلَبْتُمْ عَلَىٰٓ أَعْقَـٰبِكُمْ ۚ وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرَّ ٱللَّهَ شَيْـًٔا ۗ وَسَيَجْزِى ٱللَّهُ ٱلشَّـٰكِرِينَ﴾

"Muhammad ﷺ) is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is

[1] *Sahîh Bukhârî* (4452).

killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allâh, and Allâh will give reward to those who are grateful." (Qur'ân 3: 144)

'Umar ﷺ later said, "By Allâh, no sooner did I hear Abu Bakr recite that verse, than I fell down to the ground, for my two legs could no longer carry me. And I came to know that the Messenger of Allâh ﷺ had indeed died."[1]

Imam Al-Qurtubee (May Allâh have mercy on him) said, "This Verse (as well as this incident) is the strongest proof of Abu Bakr's bravery, if bravery is defined as having a firm and steadfast heart during times of hardships and calamities. And there was no calamity that was greater than the death of the Prophet ﷺ. The people said, 'The Messenger of Allâh ﷺ has not died,' and among them was 'Umar ﷺ. 'Uthmân ﷺ lost the ability to speak, and 'Ali ﷺ went into seclusion. Utter chaos was on the verge of breaking out, but Abu Bakr ﷺ brought calm to the situation with this verse."[2]

May Allâh have mercy on Abu Bakr As-Siddîq ﷺ, who helped save this Nation from many hardships, who solved many of the problems that afflicted Muslims, and who understood the truth on occasions when no one else did - not even 'Umar ﷺ. As Muslims, we should know the status that Abu Bakr ﷺ deserves, and we should love him dearly, for loving him is a characteristic of faith, and hating him is a characteristic of hypocrisy.[3]

With the Prophet ﷺ dead, one of the main duties that rested on the shoulders of Muslims was choosing a Khalîfah - a leader who would guide the Muslim Nation based on the teachings of the Qur'ân and *Sunnah*. As such, the people of the Ansâr gathered in the courtyard of Banu Sâ'idah in order to choose a leader from

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[1] *Sahîh Bukhârî* (4454).

[2] *Tafsîr Al-Qurtubee* (4/222).

[3] *Maradun-Nabî* ﷺ *Wa-Wafâtihi (Pg. 24)*.

among their own ranks. They were wrong in doing so, for the Prophet ﷺ made it clear that the leader of the Muslim Nation should be from the Quraish.

Before the Ansâr could arrive at a final decision, Abu Bakr ؓ, 'Umar ibn Al-Khattâb ؓ, and Abu 'Ubaidah ibn Al-Jarrâh ؓ arrived at their meeting. 'Umar ؓ intended to speak first, but Abu Bakr ؓ silenced him, after which he proceeded to speak himself. 'Umar ؓ later said, "By Allâh, I wanted to speak only because I had prepared a talk that I liked, and I feared that Abu Bakr ؓ would not be able to convey our message in a similar manner. But when Abu Bakr spoke, I realized that the most eloquent of people (after the Prophet ﷺ) was speaking." Among the things Abu Bakr ؓ said to the Ansâr was, "We are the leaders, and you are (our) ministers." Hubâb ibn Al-Mundhir ؓ, a member of the Ansâr, said, "No, by Allâh, we will not do so (i.e. we will not choose one of you as our leader); rather, there should be a leader from among us, and a leader from among you." Abu Bakr ؓ remained steadfast, replying, "No, we are the leaders, and you are (our) ministers," after which he ؓ mentioned the elevated status of the Quraish among the tribes of Arabia.[1]

Abu Bakr ؓ then said, "So pledge allegiance to either 'Umar or Abu 'Ubaidah." But before anyone could do anything, 'Umar ؓ interjected, "Rather, we will pledge allegiance to you, for you are our chief, the best person among us, and the most beloved of us to the Messenger of Allâh ﷺ." 'Umar ؓ immediately took hold of Abu Bakr's hand and pledged allegiance to him; and without any further hesitation, everyone else that was present in the meeting did the same.

On that very same day, 'Umar ؓ and Abu Bakr ؓ delivered sermons. As for 'Umar ؓ, his sermon instilled fear in the hearts of hypocrites who, prior to 'Umar's talk, were likely planning to take advantage of the Prophet's death by sowing dissension among the ranks of Muslim. And as for Abu Bakr ؓ, his talk had the

[1] *Al-Fath* (7/30).

effect of pointing out the truth to his audience, so that after his speech ended, people departed from the gathering, all the while reciting the following verse of the Qur'ân:

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ ۚ أَفَإِيْن مَّاتَ أَوْ قُتِلَ ٱنقَلَبْتُمْ عَلَىٰٓ أَعْقَـٰبِكُمْ ۚ وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرَّ ٱللَّهَ شَيْـًٔا ۗ وَسَيَجْزِى ٱللَّهُ ٱلشَّـٰكِرِينَ﴾

''Muhammad is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allâh, and Allâh will give reward to those who are grateful.'' (Qur'ân 3:144)

Then, on the day after, which was a Tuesday, 'Umar ﷺ and Abu Bakr ﷺ delivered two more sermons. 'Umar's sermon introduced the nation to their new leader, and Abu Bakr's sermon highlighted Abu Bakr's main policies as the new leader of the Muslim Nation.

'Umar ﷺ praised and glorified Allâh ﷻ, and then said, "O people, I said something yesterday (i.e. his saying of the previous day, "The Prophet ﷺ has not died'') which I did not find in the Book of Allâh; nor was it something that the Messenger of Allâh ﷺ had informed me about. It was simply a matter of me feeling that the Messenger of Allâh ﷺ would be the last of us. Nonetheless, Allâh has left among you His Book, which the Messenger of Allâh ﷺ used to guide (others). If you cling to it, Allâh will guide you. And verily, Allâh has united your affair around the best person among you, the (close) Companion of the Messenger of Allâh, and the second of two when they both (i.e., when the Prophet ﷺ and Abu Bakr ﷺ) were (hiding) in the cave. So stand up and pledge allegiance to him.'' The general masses of Muslims then pledged allegiance to him, which was similar to how a smaller group of people had pledged allegiance to him in the courtyard of Banu Sâ'idah the day before.

Next, Abu Bakr ﷺ spoke. And as 'Umar ﷺ did before him, Abu Bakr ﷺ began by praising and glorifying Allâh ﷻ. He ﷺ then said, "To proceed: O people, I have indeed been appointed over you, though I am not the best among you. If I do well, then help me; and if I act wrongly, then correct me. Truthfulness is synonymous with fulfilling the trust, and lying is tantamount to treachery. The weak among you is deemed strong by me, until I return to them that which is rightfully theirs, *In Sha Allâh* (Allâh willing). And the strong among you is deemed weak by me, until I take from them what is rightfully (someone else's), *In Sha Allâh* . No group of people abandons Jihâd in the path of Allâh, except that Allâh makes them suffer humiliation. And wickedness does not become widespread among a people, except that Allâh inflicts them with widespread calamity. Obey me so long as I obey Allâh and His Messenger. And if I disobey Allâh and His Messenger, then I have no right to your obedience. Stand up now to pray, may Allâh have mercy on you."[1]

After the Prophet ﷺ was formally commissioned as a Prophet, he ﷺ remained in Makkah for thirteen years, inviting people to embrace Islamic Monotheism. He ﷺ then migrated to Al-Madînah, and went on to spend the last ten years of his life there. Upon his death, the Prophet ﷺ was sixty three years old. O Allâh, send prayers and salutations upon him and his family.[2]

Imam Ibn Kathîr (May Allâh have mercy on him) defended the view that the last Prayer the Prophet ﷺ performed with his Companions ﷺ was Dhuhr Prayer, on Thursday. He ﷺ was then unable to perform Congregational Prayers on Friday, Saturday, and Sunday - the three days that preceded his death.

On the day the Prophet ﷺ died - which was Monday - the Companions ﷺ were busy choosing a Khalîfah, and the process of formalizing the appointment of a Khalîfah continued on Tuesday,

[1] *Al-Bidâyah Wan-Nihâyah* (6/305, 306), and the chain of this *Hadîth* is authentic.

[2] *Sahîh Bukhârî* (along with Ibn Hajar's famous commentary, *Al-Fath*) (8/15) (4466); to *Fathul-Bârî* (8/151); and to *Mukhtasar Ash-Shamâil* Lit-Tirmidhî, by Al-Albânî (pg. 192).

when the masses of Muslims pledged to follow and obey Abu Bakr ﵁. It was only then that the Companions ﵃ began to make final preparations for the Prophet's funeral.

The preparations for his funeral began with the washing of his body. 'Aaisha ﵂ said, "When they wanted to wash the Prophet ﷺ, they said, 'We do not know whether we should remove his garments (while we wash him) in the same manner as we remove the garments of those who die among us, or whether we should wash him while he is attired in his clothing.' When they disagreed with one another regarding what they should do, Allâh ﷻ sent a slumber upon them, so that every single one of them had his chin resting on his chest. Then someone spoke to them from the side of the house, though no one knew who he was; he said, 'Wash the Messenger of Allâh ﷺ while he is attired in his clothing.' And so they washed him while he ﷺ was wearing his shirt. They poured water over his shirt, and rubbed him clean with his shirt and not with their hands. Had I known then what I know now, only his wives would have washed him.''[1]

The Prophet ﷺ was enshrouded in three Suhoolî garments - and Suhoolî here means that they were made in Suhool, which was a city in Yemen; his shroud included neither a shirt nor a turban.[2]
The Muslims then prayed over him. Ibn 'Abbâs ﵄ said, "When the Messenger of Allâh ﷺ died, men were admitted inside, and they prayed over him, one after another, and without an Imam. When they had finished praying over him, the women were admitted inside, and they also prayed over him. Then children were admitted inside, and they too prayed over him. And then finally slaves were admitted inside, and they too prayed over him, one after the other (without an Imam). No one led anyone

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[1] *Al-Mustadrak*, by Al-Hâkim (3/59, 60), who said, "The Isnâd of this *Hadîth* is authentic and fulfills the conditions of *Muslim*, though neither *Bukhârî* nor *Muslim* related it.'' Adh-Dhahabî concurred, and Ibn Hibbân declared it to be authentic. *Abu Dâwûd* related it as well in his *Sunan*, in the Book of Funerals. And *Abu Dâwûd* said, "There is some strangeness in this *Hadîth*.''

[2] *Mukhtasar* Seeratur-Rasool ﷺ (pg. 37); to T*ahdhîb Al-Asmâ*, by An-Nawawî (Pg. 23); to *Muslim* (2/650), the Book of Funerals, *Hadîth* number: 45).

else in the Funeral Prayer of the Messenger of Allâh; rather, everyone prayed individually.''[1]

Ibn Kathîr (May Allâh have mercy on him) said, "That they prayed individually without any of them leading others among them is a matter that is agreed upon.''[2]

The Prophet ﷺ was buried in the Lahd (the side compartment) of his grave, and bricks were placed over the Lahd. It has been said that seven bricks were used. Having covered the Lahd with bricks, they رضي الله عنهم then began to pour dirt down into the grave.

It should be noted here that there are two kinds of graves that are permissible in Islam: The Lahd and the Shiq. A Lahd is a side compartment that is dug out inside of a grave, and then the deceased is placed in that side compartment. And a Shiq is a compartment that is dug out from the middle, bottom part of the grave. Scholars unanimously agree that both the Lahd and the Shiq are permissible in Islam; the Prophet's grave contained a Lahd. Al-Albânî, may Allâh have mercy on him, said, "Both the Lahd and the Shiq are permissible since both were used during the lifetime of the Prophet ﷺ, but the former is better,[3] for Allâh always chose the best for the Prophet ﷺ. And the Prophet's grave was slightly raised above the level of the ground.[4]

As for those who buried the Prophet ﷺ, Ibn Ishâq (May Allâh have mercy on him) said, "Those who descended into the grave of the Messenger of Allâh ﷺ were 'Ali ibn Abi Tâlib رضي الله عنه; Al-Fadl ibn 'Abbâs رضي الله عنه; Qutham ibn 'Abbâs رضي الله عنه; and Shuqrân رضي الله عنه, the freed slave of the Messenger of Allâh ﷺ. Imam An-Nawawî[5] and Imam Al-Maqdasee[6] (May Allâh have mercy on them) included Al-

[1] *Dalâil An-Nubuwwah* (7/250) and to *Sunan Ibn Mâjah* (1628), and there is some weakness in this *Hadîth*.

[2] *Al-Bidâyah Wan-Nihâyah* (5/232).

[3] *Ahkâm Al-Janâiz* (Pg. 144).

[4] *Tahdhîb As-Sunan*, by Ibn Al-Qayyim.

[5] *Tahdhîb Al-Asmâ* (Pg. 23).

[6] *Mukhtasar As-Seerah* (Pg. 35).

'Abbâs ﷺ in that list. And An-Nawawî said, "It has been said that Usâmah ibn Zaid ﷺ and Aus ibn Khaulî ﷺ were with them."

It is a matter of consensus among scholars that the Prophet ﷺ was buried in the apartment of 'Aaisha ﷺ, which was situated to the east of the Prophet's Masjid. In the year 86H, Al-Walîd ibn 'Abdul-Malik expanded the Masjid; his governor in Al-Madînah was 'Umar ibn 'Abdul-'Azîz. Al-Walîd ordered 'Umar to expand the Masjid. 'Umar then did so, even towards the eastern side of the Masjid; thus it was that 'Aaisha's apartment ended up inside the expanded part of the Propeht's Masjid.[1]

The Lessons and Morals of This Section

1) Even though Prophets ﷺ are the most beloved of created beings to Allâh ﷻ, they were made to die. This is because Allâh ﷻ has decreed death for all created beings, a reality that should increase our appreciation of the fact that the world is a temporary and fleeting abode. The only things human beings take with them into the Hereafter are their deeds; everything else perishes.

2) The Prophet ﷺ longed to join the company of Prophets ﷺ, which is why, just prior to his death, he repeatedly asked Allâh ﷻ to bless him with their company.

3) It is recommended to supplicate for the dead, for when one does so, Angels respond by saying, "Âmîn (Amen)." It is for this reason that, following the Prophet's death, Abu Bakr ﷺ addressed the Prophet ﷺ, saying, "May you be good and pure both in life and in death.'

4) When a Muslim is afflicted with a calamity, he should say, "Verily, we belong to Allâh, and to Him we are returning. O Allâh, reward me for my calamity, and provide me with something that is better than that which I have lost."

[1] *Al-Bidâyah Wan-Nihâyah* (5/271) and *Fathul-Bârî* (8/129, 130).

5) It is permissible to cry and to feel sadness in one's heart when one is afflicted with a calamity; however, it is forbidden to wail, to tear apart one's clothing, to shave one's hair, or to do anything that is unbecoming of a Muslim or that suggests one's dissatisfaction with Allâh's Divine Preordainment.

6) Even if a man is very knowledgeable and is recognized as an eminent scholar, he still might err on occasion. As knowledgeable as he was, 'Umar was wrong about the Prophet's death, and only realized the truth of the matter when Abu Bakr delivered a short talk to the Prophet's Companions.

7) Abu Bakr was the most knowledgeable of all the Prophet's Companions; for in a moment of chaos, when all Companions were grief-stricken by the Prophet's death, Abu Bakr brought them back to their senses when he said to them, "Whoever used to worship Muhammad, then Muhammad is dead. And whoever worships Allâh, then Allâh is alive and never dies (i.e., He is Ever-Living)."

8) Notwithstanding his incorrect assessment of the situation following the Prophet's death, 'Umar should be praised for his good manners. He recognized Abu Bakr's superiority and became silent and respectful, allowing Abu Bakr to address the Prophet's Companions without disturbing him. So even though 'Umar was at once furious and confused, he politely sat down with the rest of the Prophet's Companions and listened attentively to Abu Bakr's talk.

9) 'Umar showed great wisdom when he ended the debate that was taking place in Banu Sâ'idah's courtyard; he did so by taking the initiative of taking Abu Bakr by his hand and pledging allegiance to him.

10) After the Prophet ﷺ, Abu Bakr was the most eloquent of people, a point 'Umar came to realize when Abu Bakr spoke to the Ansâr during the meeting they convened in the courtyard of Banu Sâ'idah.

11) The sermon that Abu Bakr delivered on Tuesday is one of the most remembered and important speeches that have ever been given during the history of Islam. It, despite its brevity, is full of wisdom and profound meanings. It, in fact, is considered the blueprint by which every Muslim leader should govern his people.

12) When one makes a mistake, one should not become proud and obstinate; rather, one should admit one's mistake. And the bravest of people are those that openly admit their mistakes, as did 'Umar on Tuesday, when he delivered a speech in which he retracted what he had said the day before about the Prophet's death. After apologizing, he went on to praise Abu Bakr, making certain people knew that Abu Bakr deserved to be the Khalîfah more than anyone else.

13) It is recommended that the shroud that is used for a deceased person should be white; furthermore, it should consist of three garments, none of which should be a shirt or a turban.

14) The grave of a deceased person should be only slightly elevated, and the preferred grave for a Muslim is a Lahd grave (which is described earlier on in this section).





The Calamity of the Prophet's ﷺ Death

One of the highest levels of sincere *Imân* (Faith) is to love the Prophet ﷺ more than one loves all other human beings, including one's own self. The Prophet ﷺ said,

«لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَلَدِهِ وَوَالِدِهِ وَالنَّاسِ أَجْمَعِينَ»

> *"One of you does not believe until I become more beloved to him than his children, his father, and all people."*[1]

Whenever one loses a loved-one - a father, mother, son, daughter, wife, etc. - one certainly feels the pain of that loss. The death of a loved-one is one of the greatest of worldly calamities. Now imagine the pain one feels when one loses one's entire family; and yet still, one should love the Prophet ﷺ more than all of them put together. Of a reality the Companions did so, with that in mind, a

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[1] *Bukhârî* (along with Ibn Hajar's famous commentary, *Al-Fath*) (1/58) and *Muslim* (1/67) (44).

person can now contemplate how the Prophet (ﷺ) death became a calamity for the Muslims. Then with that in mind, contemplate the calamity of the Prophet's death.

'Aaisha ﵂ reported that, during his final illness, the Prophet ﷺ opened a door that separated him from his Companions ﵃. He ﷺ then watched as the people prayed behind Abu Bakr ﵁, and he ﷺ praised Allâh ﷻ upon seeing that, even with him absent, his Companions ﵃ were still fulfilling their Religious duties. The Prophet ﷺ then said,

«يَا أَيُّهَا النَّاسُ، أَيُّمَا أَحَدٍ مِنَ النَّاسِ، أَوْ مِنَ الْمُؤْمِنِينَ أُصِيبَ بِمُصِيبَةٍ فَلْيَتَعَزَّ، بِمُصِيبَتِهِ بِي، عَنِ الْمُصِيبَةِ الَّتِي تُصِيبُهُ بِغَيْرِي. فَإِنَّ أَحَداً مِنْ أُمَّتِي لَنْ يُصَابَ بِمُصِيبَةٍ بَعْدِي، أَشَدَّ عَلَيْهِ مِنْ مُصِيبَتِي»

''O people, let any person - or any believer - who has been afflicted with a calamity remember his calamity by me and hence find solace in his calamity by any other person (or occurrence), for no one from my Nation will be afflicted by a calamity after me that is more severe upon him than my calamity.''[1]

Anas ﵁ said, "On the day that the Messenger of Allâh ﷺ entered Al-Madînah, all things inside of it became illuminated. But on the day that he ﷺ died, all things in it became darkened. And no sooner did we leave the Prophet ﷺ and bury him than we reproached our hearts (i.e., they did not find their hearts to be upon the same degree of purity as before the Prophet's death, when revelation was still being revealed to him, and when he was still teaching them).''[2]

[1] Related by *Ibn Mâjah* (1599) and others. In *Sahîh Ibn Mâjah*, Al-Albânî declared the authenticity of this *Hadîth* (1/267). Refer also to *Al-Ahâdîth* As-*Sahîh*ah (1106) and *Al-Bidâyah Wan-Nihâyah* (5/276).

[2] *Abu Dâwûd* (864, 866), *Ahmad* (3/67) (6483, 26684), and *Ibn Mâjah* (1631). In *Al-Bidâyah Wan-Nihâyah* (5/274), Ibn Kathîr said, "Its chain is authentic and fulfills the conditions of both *Sahîh Bukhârî* and *Sahîh Muslim*.'' Also, refer to *Sahîh Ibn Mâjah* (1/273).

Anas said, "After the Messenger of Allâh ﷺ died, Abu Bakr said to 'Umar, 'Come with us to Umm Aiyman; we shall visit her as the Messenger of Allâh ﷺ used to visit her.' When we reached her, she was crying, so they (Abu Bakr and 'Umar) said, 'What makes you cry? Is not what Allâh has with Him better for the Messenger of Allâh ﷺ?' She said, 'I do not cry being ignorant of the fact that that which is with Allâh is better for the Messenger of Allâh ﷺ; rather, I cry because revelation has ceased to come down from the sky.' She moved the two of them so much (with her words) that they began to cry with her."[1]

Some Morals and Lessons from this Section

1) Without a doubt, the death of the Prophet ﷺ was the greatest calamity that Muslims have ever suffered.

2) All Companions felt in their hearts the effect of the Prophet's absence from among their midst.

3) With the immense grief they felt, the Companions proved that the Prophet ﷺ was more beloved to them than their children, their parents, and, for that matter, all human beings.

4) The Companions strove to follow the example of the Prophet ﷺ in every aspect of his life. It was in that light that a small group of eminent Companions visited an old woman named Umm Aiyman, for they knew that the Prophet ﷺ would visit her during his lifetime.



[1] *Muslim* (2454) and *Ibn Mâjah* (1635), and the above-mentioned wording is taken from both sources. Refer also to Imam An-Nawawî's commentary of this *Hadîth* in *Sharh An-Nawawî* (16/242).



The Prophet's ﷺ Inheritance

When the Messenger of Allâh ﷺ parted from this world, he ruled over the entire Arabian Peninsula, and the kings and rulers of foreign lands feared him. His Companions ﷺ, who numbered in the high thousands, were willing to sacrifice themselves, their children, and their wealth for his cause - the cause of Islam. One might suppose then that he ﷺ left behind many assets that had to be distributed among his inheritors, but nothing could be further from the truth. The Prophet ﷺ parted from this world, without leaving behind even a single Deenar or Dirham, or a male or female servant. In fact, the complete list of his assets was short indeed: his white mule, his weapons, and a piece of land that he had given away as charity.[1] 'Aaisha ﷺ said, "The Messenger of Allâh ﷺ did not leave behind any Dînârs, Dirhams, sheep, or camels. And he ﷺ did not bequeath any wealth.[2] '[3]

[1] *Bukhârî*, the Book of *Al-Maghâzî* (4461).

[2] i.e., he ﷺ did not bequeath one-third of his wealth, or any other amount for that matter. What he ﷺ left behind was knowledge, in addition to the final commands he ﷺ gave during the final days of his life. Refer to *Sharh An-Nawawî* (11/97).

[3] *Muslim* (1635).

Regarding Prophets ﷺ in general, and himself in particular, the Prophet ﷺ said,

«لَا نُورَثُ، مَا تَرَكْنَا فَهُوَ صَدَقَةٌ»

"We are not inherited from ; what we leave behind is charity ."[1]

The Prophet ﷺ was not sent to mankind in order to collect and hoard away taxes. Instead, he ﷺ was sent as a guide; as a giver of glad tidings; as a warner; as an inviter unto Allâh ﷻ, by His Permission; and as a bright lamp (to lead the people to the light of the Truth). In an authentic narration, the Prophet ﷺ said,

«إِنَّ الْعُلَمَاءَ وَرَثَةُ الأَنْبِيَاءِ، وَإِنَّ الأَنْبِيَاءَ لَمْ يُوَرِّثُوا دِينَارًا وَلَا دِرْهَمًا، وَرَّثُوا الْعِلْمَ، فَمَنْ أَخَذَهُ أَخَذَ بِحَظٍّ وَافِرٍ»

"Verily, the scholars are the inheritors of Prophets. Indeed Prophets do not leave behind Dînârs or Dirhams as inheritance, but instead they leave behind knowledge (as inheritance). Whoever takes it has indeed taken a plentiful share (of goodness)."[2]

The Prophet's Companions ﷺ understood the implications of this *Hadîth*, as is exemplified by the following narration. Sulaimân ibn Maihrân reported that, one day, while 'Abdullah ibn Mas'ûd ﷺ was with some companions, a Bedouin came and asked, "For what reason have these people gathered (around you)?" 'Abdullah ibn Mas'ûd ﷺ replied, "They have gathered to distribute among themselves the estate of Muhammad ﷺ."[3] Or in other words, they have gathered together in order to gain knowledge.

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[1] *Bukhârî* (3093, 3712, 4036, 4240, 5358, 6726, 7305) and *Muslim* (1757, 1758, 1759, 1761). 'Aaisha's wording of the above-mentioned saying is from Imam *Muslim*'s narration.

[2] *Abu Dâwûd* (3/317) (3641), *At-Tirmidhî* (5/49) (2682), and *Ibn Mâjah* (1/80) (223). And in *Sahîh Sunan Ibn Mâjah* (1/43), Al-Albânî declared the authenticity of this *Hadîth*.

[3] *Al-Khatîb Al-Baghdâdî* related this narration in *Sharaf Ashâbul-Hadîth* (pg. 45).

The "estate" of the Prophet ﷺ consists of the Book of Allâh and his *Sunnah* (his guidance). And, as 'Aaisha ﵂ reported, his armor was left as collateral with a Jewish man from whom he was forced to borrow thirty Sa'as (a single Sa'a is equal to eight handfuls of something) of barley in order to feed his family.[1] That was how the Prophet ﷺ died, even though he could have, had he wanted, ordered for castles to be built for him and for huge quantities of wealth to be given to him from the Muslim treasury. Had he ﷺ asked for any of those things, his Companions ﵃ would have been more than happy to give him. But the Prophet ﷺ was not seeking this world or its trifling things; no, he ﷺ longed only for the Hereafter. As matters stood, the Prophet ﷺ would suffer hunger, and days and weeks would pass by without a fire being ignited in his home for cooking. Regarding those long periods of time during which nothing would be cooked in the Prophet's home, 'Urwah ﵁ asked 'Aaisha ﵂, "Then what would nourish you?" She ﵂ replied, "The two black ones: dates and water."[2]

The Prophet ﷺ did not want to be dependent upon others; he ﷺ knew that, had he asked his Companions ﵃ for a loan, they would not have taken his collateral or accepted repayment from him. So rather than place a burden upon his Companions ﵃ - who would have given him all of their wealth, if they knew he ﷺ would accept that from them - he ﷺ decided to deal with a Jewish man by taking a loan from him.

The Prophet ﷺ would say,

«مَالِي وَلِلدُّنْيَا، مَا مَثَلِي وَمَثَلُ الدُّنْيَا إِلَّا كَرَاكِبٍ سَارَ فِي يَوْمٍ صَائِفٍ، فَاسْتَظَلَّ تَحْتَ شَجَرَةٍ سَاعَةً مِنْ نَهَارٍ ثُمَّ رَاحَ وَتَرَكَهَا»

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[1] Refer to *Sahîh Bukhârî* (2068) and *Sahîh Muslim* (1603).

[2] Refer to *Sahîh Bukhârî* (along with Ibn Hajar's famous commentary, *Al-Fath*) (11/283) (6459).

"What do I have to do with this world? The example of me and this world is nothing more than the example of a rider who traveled on a hot day, who sought shade underneath a tree for an hour, and who then got up and left it (the tree)."[1]

The Lessons and Morals of This Section

1) Prophets عليهم السلام came not to gather wealth or gain power, but to guide people to the Truth - to take them out of darkness and to bring them into the light.
2) Although the Prophet ﷺ could have had as much wealth as he wanted, he ﷺ took from this world nothing more than his basic needs.
3) The Prophet ﷺ did not depend on other human beings for help, which is why, rather than go to his Companions رضي الله عنهم for help, he ﷺ took out a loan from a Jewish man and gave him his armor as collateral.
4) The Prophet ﷺ endured many hardships, such as when, for two months straight, he ﷺ and his family رضي الله عنهم survived on dates and water, since they had nothing to cook.

O Allâh, send prayers and salutations on Muhammad as long as night follows day, and day follows night. And I ask Allâh, the Most-High, the All-Mighty, to make us from among the Prophet's sincere followers, and to make us join his company in the Hereafter.



[1] *Musnad Ahmad* (6/154). In *Al-Bidâyah Wan-Nihâyah* (5/284), Ibn Kathîr wrote, "Its chain is good." *At-Tirmidhî* (1377) and *Ibn Mâjah* (4109) related it as well. Refer also to *Al-Ahâdîth As-Sahîh*ah (439) and *Sahîh At-Tirmidhî* (2/280).



His ﷺ Rights Over the People of His ﷺ Nation

As Muslims, it is our duty to know about the numerous rights the Prophet ﷺ has over us. He came to this world in order to do his best to save all of us from the Hellfire. Day and night, he ﷺ invited people to embrace the truth; with every breath he took, he ﷺ tried to further the cause of Islam; and in all of his dealings with Muslims, he ﷺ showed mercy to them, always doing what was in their best interests. Since he ﷺ fulfilled the rights Muslims have over him, it only makes sense that we as Muslims must strive to fulfill the rights he has over us.

Among the rights he ﷺ has over us are the following: We must believe in everything he ﷺ came with; we must obey him; we must not only turn to him in our disputes, we must also accept and be pleased with his final judgment; we must give him his due respect, without exaggerating his qualities and without giving him anything less than the respect he ﷺ deserves; we must follow him, by taking him as an ideal role model in all of our affairs; we must support his Religion and defend his *Sunnah*; and we must send Prayers upon him. The Prophet ﷺ said,

«إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمَ الْجُمُعَةِ. فِيهِ خُلِقَ آدَمُ. وَفِيهِ النَّفْخَةُ. وَفِيهِ الصَّعْقَةُ. فَأَكْثِرُوا عَلَيَّ مِنَ الصَّلاَةِ فِيهِ، فَإِنَّ صَلاَتَكُمْ مَعْرُوضَةٌ عَلَيَّ»

''Verily, among the best of your days is Friday: On it Adam was created; and on it the horn will be sounded. So send many prayers upon me on Friday, for indeed, the prayers you send are presented to me.''

A man then asked, "O Messenger of Allâh, how can our prayers be presented to you when your body will be decomposed?'' The Prophet ﷺ replied,

«إِنَّ اللهَ حَرَّمَ عَلَى الأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الأَنْبِيَاءِ»

''Verily, Allâh has made it unlawful for the earth to eat the bodies of Prophets.''[1]

In the following pages, we will briefly discuss, one at a time, the rights the Prophet ﷺ has over us:

1) We Must Believe in Everything He ﷺ Came With

Allâh ﷻ said:

﴿فَـَٔامِنُواْ بِٱللَّهِ وَرَسُولِهِۦ وَٱلنُّورِ ٱلَّذِىٓ أَنزَلْنَا ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

''Therefore, believe in Allâh and His Messenger (Muhammad), and in the Light (this Qur'ân) which We have sent down. And Allâh is All-Aware of what you do.'' (Qur'ân 64:8)

﴿فَـَٔامِنُواْ بِٱللَّهِ وَرَسُولِهِ ٱلنَّبِىِّ ٱلْأُمِّىِّ ٱلَّذِى يُؤْمِنُ بِٱللَّهِ وَكَلِمَـٰتِهِۦ وَٱتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ﴾

[1] *Abu Dâwûd* (1/275) (1047); *Ibn Mâjah* (1/524) (1636); and *An-Nasâî* (3/91). And in *Sahîh An-Nasâî*, Al-Albânî declared the authenticity of this *Hadîth* (1/197).

''So believe in Allâh and His Messenger (Muhammad), the Prophet who can neither read nor write (i.e. Muhammad) who believes in Allâh and His Words ((this Qur'ân), the Taurat (Torah) and the Injeel (Gospel) and also Allâh's Word: ''Be!'' - and he was i.e. Allâh's Word: ''Be!'' - and he was, i.e. 'Iesa (Jesus) son of Maryam (Mary)), and follow him so that you may be guided.'' (Qur'ân 7:158)

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَءَامِنُوا۟ بِرَسُولِهِۦ يُؤْتِكُمْ كِفْلَيْنِ مِن رَّحْمَتِهِۦ وَيَجْعَل لَّكُمْ نُورًا تَمْشُونَ بِهِۦ وَيَغْفِرْ لَكُمْ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ﴾

''O you who believe in Musa (Moses) (i.e. Jews) and 'Iesa (Jesus) (i.e. Christians))! Fear Allâh, and believe too in His Messenger (Muhammad), He will give you a double portion of His Mercy, and He will give you a light by which you shall walk (straight), and He will forgive you. And Allâh is Oft-Forgiving, Most Merciful.'' (Qur'ân 57:28)

﴿وَمَن لَّمْ يُؤْمِنۢ بِٱللَّهِ وَرَسُولِهِۦ فَإِنَّآ أَعْتَدْنَا لِلْكَـٰفِرِينَ سَعِيرًا﴾

''And whosoever does not believe in Allâh and His Messenger (Muhammad), then verily, We have prepared for the disbelievers a blazing Fire.'' (Qur'ân 48:13)

The Prophet ﷺ said,

«أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلٰهَ إِلَّا اللهُ، وَيُؤْمِنُوا بِي وَبِمَا جِئْتُ بِهِ»

''I have been commanded to fight against people until they bear witness that none has the right to be worshipped but Allâh, and until they believe in me and in what I came with.''[1]

To believe in the Prophet ﷺ means to believe in his prophethood and in the fact that Allâh ﷻ sent him to both human beings and jinns; to believe in everything he ﷺ said and brought with him; to confirm the belief one has in one's heart with testimony that one

[1] *Muslim* (1/52) (21).

gives with a person tongue. Therefore, a person truly and completely believes in the Prophet ﷺ when he believes in him with his heart, confirms that inner belief with testimony he gives with his tongue and then follows it up with actions.[1]

2) We Must Obey Him

Obeying the Prophet ﷺ obviously implies not disobeying him ﷺ. In the following verse, Allâh ﷻ first commanded us to believe, and then He ﷻ commanded us to obey both Him and His Prophet ﷺ:

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥ وَلَا تَوَلَّوْا۟ عَنْهُ وَأَنتُمْ تَسْمَعُونَ﴾

''O you who believe! Obey Allâh and His Messenger, and turn not away from him (i.e. Messenger Muhammad) while you are hearing.'' (Qur'ân 8:20)

In another verse, He ﷻ said:

﴿وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟﴾

''And whatsoever the Messenger (Muhammad) gives you, take it, and whatsoever he forbids you, abstain (from it), and fear Allâh.'' (Qur'ân 59:7) In another Verse, He ﷻ said:

﴿قُلْ أَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ ۖ فَإِن تَوَلَّوْا۟ فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُم مَّا حُمِّلْتُمْ ۖ وَإِن تُطِيعُوهُ تَهْتَدُوا۟﴾

Say: ''Obey Allâh and obey the Messenger, but if you turn away, he (Messenger Muhammad) is only responsible for the duty placed on him (i.e. to convey Allâh's Message) and you for that placed on you. If you obey him, you shall be on the right guidance.'' (Qu'ran 24:54)

And Allâh ﷻ gave a similar message in the following verses:

﴿فَلْيَحْذَرِ ٱلَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِۦٓ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾

[1] *Ash-Shifâ Bi-Ta'reef Huqooq Al-Mustafâ*, by Qâdî 'Iyâdh (2/539).

"And let those who oppose the Messenger's (Muhammad) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements, etc.) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killings, overpowered by a tyrant, etc.) befall them or a painful torment be inflicted on them." (Qur'ân 24:63)

﴿وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾

"And whosoever obeys Allâh and His Messenger he has indeed achieved a great achievement (i.e. he will be saved from the Hellfire and made to enter Paradise)." (Qur'ân 33:71)

﴿وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ ضَلَّ ضَلَٰلًا مُّبِينًا﴾

"And whoever disobeys Allâh and His Messenger, he has indeed strayed in a plain error." (Qur'ân 33:36)

﴿وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ يُدْخِلْهُ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ وَذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١٣﴾ وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ وَيَتَعَدَّ حُدُودَهُۥ يُدْخِلْهُ نَارًا خَٰلِدًا فِيهَا وَلَهُۥ عَذَابٌ مُّهِينٌ﴾

"And whosoever obeys Allâh and His Messenger (Muhammad) will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success. And whosoever disobeys Allâh and His Messenger (Muhammad, and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment." (Qur'ân 4:13, 14)

Abu Hurairah ﵁ reported that the Messenger of Allâh ﷺ said,

«مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللهَ»

"Whoever obeys me has indeed obeyed Allâh. Whoever disobeys me has indeed disobeyed Allâh."[1]

[1] *Bukhârî* (along with Ibn Hajar's famous commentary, *Al-Fath*) (13/11) (7137).

Abu Hurairah ﷺ also related that the Messenger of Allâh ﷺ said,

«كُلُّ أُمَّتِي يَدْخُلُونَ الْجَنَّةَ إِلَّا مَنْ أَبىٰ»

''All people will enter Paradise except for those who refuse.''

His Companions ﷺ asked, "O Messenger of Allâh, and who refuses?'' The Prophet ﷺ replied,

«مَنْ أطاعَنِي دَخَلَ الْجَنَّةَ، وَمَنْ عَصَانِي فَقَدْ أَبىٰ»

''Whoever obeys me enters Paradise. And whoever disobeys me has indeed refused.''[1]

Ibn 'Umar ﷺ reported that the Messenger of Allâh ﷺ said,

«بُعِثْتُ بَيْنَ يَدَي السَّاعَةِ بِالسَّيْفِ حَتَّى يُعْبَدَ اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَجُعِلَ رِزْقِي تَحْتَ ظِلِّ رُمْحِي، وَجُعِلَ الذُّلُّ وَالصَّغارُ عَلَى مَنْ خَالَفَ أمْرِي، وَمَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ»

''Just before the Hour (i.e., the end of this world), I have been sent with the sword, so that Allâh alone is worshiped, without any partners being associated with Him. My sustenance has been placed underneath the shade of my spear. Meanwhile, shame and humiliation have been decreed for those who disobey my command. And whoever imitates a people is from them.''[2]

3) We Must Follow Him

In every aspect of our lives, in every thing we say and do, and in all of our dealings, we must follow the example of the Prophet ﷺ. Allâh ﷻ said:

﴿قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ﴾

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[1] *Bukhârî* (along with Ibn Hajar's famous commentary, *Al-Fath*) (249) (7280).

[2] *Musnad Ahmad* (1/92). *Bukhârî* also related it as a Mu'allaq narration; refer to *Sahîh Bukhârî* (along with Ibn Hajar's famous commentary, *Al-Fath*) (6/98). And Al-'Allâmah Shaikh Ibn Bâz ruled that this narration is *Hasan* (acceptable); refer to *Sahîh Al-Jâmai' Hadîth* no. 2831.

''Say (O Muhammad to mankind) : ''If you (really) love Allâh then follow me (i.e. accept Islamic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you of your sins. And Allâh is Oft-Forgiving, Most Merciful.'' (Qur'ân 3:31)

Elsewhere in the Qur'ân, Allâh ﷻ said:

﴿لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُواْ ٱللَّهَ وَٱلْيَوْمَ ٱلْآخِرَ وَذَكَرَ ٱللَّهَ كَثِيرًا﴾

''Indeed in the Messenger of Allâh (Muhammad) you have a good example to follow for him who hopes in (the Meeting with) Allâh and the Last Day and remembers Allâh much.'' (Qur'ân 33:21)

﴿وَٱتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ﴾

''And follow him so that you may be guided.'' (Qur'ân 7:158)

And in a *Hadîth* that is related in *Sahîh Bukhârî*, the Prophet ﷺ said,

«فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي»

''Whoever turns away from my Sunnah (i.e., my guidance, my way) is not from me.''[1]

4) We Must Love Him ﷺ More than We Love Our Wives, Our Children, and All People

Allâh ﷻ said:

﴿قُلْ إِن كَانَ ءَابَآؤُكُمْ وَأَبْنَآؤُكُمْ وَإِخْوَٰنُكُمْ وَأَزْوَٰجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَٰلٌ ٱقْتَرَفْتُمُوهَا وَتِجَٰرَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَٰكِنُ تَرْضَوْنَهَآ أَحَبَّ إِلَيْكُم مِّنَ ٱللَّهِ وَرَسُولِهِۦ وَجِهَادٍ فِي سَبِيلِهِۦ فَتَرَبَّصُواْ حَتَّىٰ يَأْتِيَ ٱللَّهُ بِأَمْرِهِۦ ۗ وَٱللَّهُ لَا يَهْدِي ٱلْقَوْمَ ٱلْفَٰسِقِينَ﴾

[1] *Bukhârî* (9/104) (5063).

''Say : If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allâh and His Messenger, and striving hard and fighting in His Cause, then wait until Allâh brings about His Decision (torment). And Allâh guides not the people who are Al-Fasiqûn (the rebellious, disobedient to Allâh).'' (Qur'ân 9:24)

Anas ﷺ related that the Messenger of Allâh ﷺ said,

«لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَلَدِهِ وَوَالِدِهِ وَالنَّاسِ أَجْمَعِينَ»

''Not a single one of you believes until I become more beloved to him than his children, his father, and all human beings.''[1]

If we truly love the Prophet ﷺ, we will be rewarded by being with the Prophet ﷺ in Paradise. For in an authentic *Hadîth*, a man asked about the Hour - the end of this world and the Day of Judgment. The Prophet ﷺ replied with a question of his own: "And what preparation have you made for it (i.e., the Hour)?'' The man said, "O Messenger of Allâh, I have not prepared much in terms of fasting, prayer, or charity; but (I can say this for certain:) I love both Allâh and His Messenger.'' The Prophet ﷺ said, "Then you will be with those whom you love.''[2] Anas ﷺ, the narrator of this *Hadîth*, said, "After our happiness with Islam, we have never been happier than with the saying of the Prophet ﷺ, 'Then you will be with those whom you love.' For indeed, I love Allâh and His Messenger, and I love Abu Bakr ﷺ and 'Umar ﷺ; and I hope to be with them even though I have not performed the same deeds that they have performed.''[3]

On another occasion, when 'Umar ibn Al-Khattâb ﷺ said, "O Messenger of Allâh, you are indeed more beloved to me than all

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[1] *Bukhârî* (1/58) (15) and *Muslim* (1/67) (44).

[2] *Bukhârî* (along with Ibn Hajar's famous commentary, *Al-Fath*) (1/557) (6168-6171), (13/131); and *Muslim* (3/2032) (2639).

[3] *Muslim* (3/2032) (2639).

things, except, that is, for my own self,'' The Prophet ﷺ replied, "No, by the One Who has my soul in His Hand, not until I become more beloved to you than your own self (will your Faith be complete).'' 'Umar ؓ said,

«لَا وَالَّذِي نَفْسِي بِيَدِهِ حَتَّى أَكُونَ أَحَبَّ إِلَيْكَ مِنْ نَفْسِكَ»

''Then indeed, by Allâh, now you are more beloved to me than my own self.''

The Prophet ﷺ said, "Now, O 'Umar, (is your Faith complete).''[1]

Ibn Mas'ûd ؓ said, "A man went to the Messenger of Allâh ﷺ and said, 'O Messenger of Allâh, what would you say about a man who loves a people, but is not able to catch up to them (in the Hereafter, because his deeds are inferior to theirs)?'' The Messenger of Allâh ﷺ said,

«الْمَرْءُ مَعَ مَنْ أَحَبَّ»

"A man will be with those whom he loves.''[2]

Al-'Abbâs ibn 'Abdul-Muttalib ؓ reported that he heard the Messenger of Allâh ﷺ say,

«ذَاقَ طَعْمَ الْإِيمَانِ، مَنْ رَضِيَ بِاللهِ رَبًّا ، وَبِالْإِسْلَامِ دِينًا ، وَبِمُحَمَّدٍ ﷺ رَسُولًا »

''One has tasted the flavor of Imân (Faith) if one is pleased with Allâh as his Lord, with Islam as his Religion, and with Muhammad as his Messenger.''[3]

And according to a *Hadîth* that is related in both *Sahîh Bukhârî* and *Sahîh Muslim*, the Prophet ﷺ said,

«ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ حَلَاوَةَ الْإِيمَانِ، مَنْ كَانَ اللهُ وَرَسُولُهُ

[1] *Bukhârî* (along with Ibn Hajar's famous commentary, *Al-Fath*) (11/523) (6632).

[2] *Bukhârî* (along with Ibn Hajar's famous commentary, *Al-Fath*) (10/557) (6168).

[3] *Sahîh Muslim* (1/62) (34).

أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا للهِ، وَأَنْ يَكْرَهَ أَنْ يَعُودَ فِي الْكُفْرِ بَعْدَ أَنْ أَنْقَذَهُ اللهُ مِنْهُ، كَمَا يَكْرَهُ أَنْ يُقْذَفَ فِي النَّارِ»

''As for three particular qualities, if one finds them in his self, then, through them, he has tasted the sweetness of Imân (Faith): Allâh and His Messenger are more beloved to him than all else; He loves someone for the sake of Allâh, and for no other reason; he hates returning to disbelief after Allâh saved him from it, just as he hates being thrown into the Hellfire.''[1]

All Muslims say they love the Prophet ﷺ; however, true love of the Prophet ﷺ must be accompanied by obedience to him. Therefore, one is not honest when one says, "I love the Prophet,'' and yet disobeys him all the time, performing acts of innovation, and perpetrating a wide array of vile deeds. It is for this reason that an Arab poet once wrote,

"You disobey God while you outwardly claim to love Him,

That, by Allâh, is the strangest of paradoxes,

If your love was true, you would have obeyed Him,

For a lover obeys the object of his love.''[2]

And the eminent scholar Imam Ibn Al-Qayyim (May Allâh have mercy on him) wrote:

"The stipulation of love is to be in agreement with the one you love,

To be in agreement with what he loves, without disobedience.

If you claim to love him while you oppose

What he loves, then you are a liar.

[1] *Bukhârî* (along with Ibn Hajar's famous commentary, *Al-Fath*) (1/72) (21) and *Muslim* (1/66) (43).

[2] *Ash-Shifâ Bi-Ta'reef Huqooq Al-Mustafâ* (2/549, 2/563).

Do you love the enemies of the object of your love, and yet claim,

Love for him, for that is impossible.

And similarly do you show open hostility to the ones He loves,

Where is your love, O brother of the Shaitân (The Devil).''[1]

If we truly love Allâh and His Messenger ﷺ, we must also love what Allâh and His Messenger ﷺ love. The Prophet ﷺ said,

«مَنْ أَحَبَّ للهِ، وَأَبْغَضَ للهِ، وأعْطَى للهِ، وَمَنَعَ للهِ فَقَدِ اسْتَكْمَلَ الإيمَانَ»

''Whoever loves for the sake of Allâh, hates for the sake of Allâh, gives for the sake of Allâh, and withholds for the sake of Allâh - has indeed reached a complete level of Imân (Faith).''[2]

Therefore, if we want to test ourselves in order to find out whether we truly love the Prophet ﷺ, we have to ask ourselves some very serious questions. To what degree do we follow the *Sunnah* of the Prophet ﷺ? To what degree do we follow the Prophet's commands and avoid the things he ﷺ prohibited? Have we truly adopted the Prophet's manners in our day-to-day lives? Do we follow the *Sunnah* of the Prophet ﷺ only when doing so is easy, or at all times, and in all situations, no matter what obstacles stand in our way? Allâh ﷻ said:

﴿قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ﴾

''Say (O Muhammad to mankind): ''If you (really) love Allâh then follow me (i.e. accept Islamic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you of your sins. And Allâh is Oft-Forgiving, Most Merciful.'' (Qur'ân 3:31)

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[1] *An-Nûniyyah*, by Ibn Al-Qayyim, with commentary by Al-Harrâs (2/134).

[2] *Abu Dâwûd* (4681). And in *Sahîh Abu Dâwûd*, Al-Albânî declared the authenticity of this *Hadîth* (3/886).

This verse is called "The Exam Verse," because in it, Allâh ﷻ puts the Faith of believers to the test. Those that pass that test obey and follow the *Sunnah* of the Prophet ﷺ; all others, notwithstanding their professed love for the Prophet ﷺ, fail. That is the simple truth of the matter, so let each one of us honestly ask ourselves the questions, do we truly love the Prophet ﷺ? Or do we only profess to love him?

There are signs that point to one's love of the Prophet ﷺ; one such sign is being sincere towards him. The Prophet ﷺ said,

«الدِّينُ النَّصِيحَةُ»

"Religion is sincerity."

The Companions ﷺ asked, "Sincerity towards whom?" He ﷺ said,

«للهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلأَئِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ»

"Sincerity to Allâh, to His Book, to His Messenger, to the Imams of Muslims, and to the general masses of Muslims."[1]

In this *Hadîth*, the term 'sincerity' conveys different meanings: Sincerity to Allâh ﷻ means one thing, and sincerity to the general masses of Muslims means something else. Sincerity to the Messenger of Allâh ﷺ means believing in his prophethood, obeying his commands, avoiding the things he ﷺ prohibited, supporting him, defending him, reviving his *Sunnah*, teaching his *Sunnah*, and adopting his noble characteristics.[2]

5) Honoring the Prophet ﷺ

Allâh ﷻ said:

﴿لِّتُؤْمِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ﴾

"In order that you (O mankind) may believe in Allâh and His Messenger, and that you assist and honor him." (Qur'ân 48:9)

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[1] *Muslim* (1/74) (55).

[2] *Ash-Shifâ Bi-Ta'reef Huqooq Al-Mustafâ* ﷺ, by Qâdî 'Iyâdh (2/582-584).

In the following verses, Allâh ﷻ provided examples of how Muslims should honor the Prophet ﷺ:

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُقَدِّمُوا۟ بَيْنَ يَدَىِ ٱللَّهِ وَرَسُولِهِۦ ۖ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ﴾

"O you who believe! Do not put (yourselves) forward before Allâh and His Messenger, and fear Allâh, Verily! Allâh is All-Hearing, All-Knowing." (Qur'ân 49:1)

﴿لَّا تَجْعَلُوا۟ دُعَآءَ ٱلرَّسُولِ بَيْنَكُمْ كَدُعَآءِ بَعْضِكُم بَعْضًا ۚ﴾

"Make not the calling of the Messenger (Muhammad) among you as your calling of one another." (Qur'ân 24:63)

Honoring the Prophet ﷺ applies both to when he ﷺ was alive, and after his death. There are many ways in which we should honor the Prophet ﷺ. For instance, we should be respectful when we speak about him; when we hear his name being mentioned; we should send salutation upon him, by studying study his biography; and his *Sunnah*; and by inviting others to follow his guidance.[1]

6) We Must Support the Prophet's ﷺ Cause (i.e., the Cause of Islam); also, the Islamic Ruling Regarding One Who Curses the Prophet ﷺ (And we seek refuge with Allâh ﷻ)

As is made clear in the following verse, we must assist the Prophet ﷺ; or in other words, we must strive to further the cause of Islam.

﴿إِنَّآ أَرْسَلْنَـٰكَ شَـٰهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٨﴾ لِّتُؤْمِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ﴾

"Verily, We have sent you (O Muhammad) as a witness, as a bearer of glad tidings, and as a warner. In order that you (O mankind) may believe in Allâh and His Messenger, and that you assist and honor him." (Qur'ân 48:8, 9)

[1] *Ash-Shifâ* (2/595, 612).

And in chapter "*Al-'Arâf,*" Allâh ﷻ said:

﴿فَٱلَّذِينَ ءَامَنُواْ بِهِۦ وَعَزَّرُوهُ وَنَصَرُوهُ وَٱتَّبَعُواْ ٱلنُّورَ ٱلَّذِىٓ أُنزِلَ مَعَهُۥٓ ۙ أُوْلَـٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ﴾

"So those who believe in him (Muhammad), honor him, help him, and follow the light (the Qur'ân) which has been sent down with him, it is they who will be successful." (Qur'ân 7:157)

Some of the most successful people in the Hereafter are those who honor and help the Prophet ﷺ; conversely, some of the most punished people are those who harm, mock, and curse the Prophet ﷺ. Allâh ﷻ said:

﴿إِنَّ ٱلَّذِينَ يُؤْذُونَ ٱللَّهَ وَرَسُولَهُۥ لَعَنَهُمُ ٱللَّهُ فِى ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُّهِينًا﴾

"Verily, those who annoy Allâh and His Messenger - Allâh has cursed them in this world, and in the Hereafter, and has prepared for them a humiliating torment." (Qur'ân 33:57)

﴿وَمَن يَلْعَنِ ٱللَّهُ فَلَن تَجِدَ لَهُۥ نَصِيرًا﴾

"And he whom Allâh curses, you will not find for him (any) helper," (Qur'ân 4:52)

Without a doubt, a person who mocks or derides the Prophet ﷺ deserves to be cursed by Allâh ﷻ. In fact, cursing the Prophet ﷺ is one of the most heinous crimes a person can commit. In Islamic Law, if a Muslim curses the Prophet ﷺ, he is considered an apostate. Even if he repents, and even if Allâh ﷻ, through His Mercy and Forgiveness, accepts his repentance in the Hereafter, his repentance should not be accepted by the Muslim leader of a country. Allâh ﷻ said:

﴿قُلْ أَبِٱللَّهِ وَءَايَـٰتِهِۦ وَرَسُولِهِۦ كُنتُمْ تَسْتَهْزِءُونَ ﴿٦٥﴾ لَا تَعْتَذِرُواْ قَدْ كَفَرْتُم بَعْدَ إِيمَـٰنِكُمْ﴾

''Say : ''Was it at Allâh, and His Ayât (proofs, evidences, Verses, lessons, signs, revelations, etc.) and His Messenger that you were mocking?'' Make no excuse; you have disbelieved after you had believed.'' (Qur'ân 9:65, 66)

So according to Islamic Law, the ruler of a Muslim country should order for the execution of someone who curses the Prophet ﷺ; in fact, according to the correct view in the matter, the ruler should not even take the initial step of asking him to repent - a step that is taken with other apostates; rather, he should just go ahead and order for his execution.

Now, in Islamic Law, if that person is a non-Muslim who, by agreement, lives in Muslim lands, his agreement is deemed null and void. He, having blatantly breached the terms of his agreement to reside peacefully in Muslim lands, should be killed. It is not permissible for the Khalîfah (the ruler of the Muslim Nation) to pardon him or to accept ransom money in return for his freedom. Shaikh Al-Islam wrote extensively on this issue in *As-Sârim Al-Maslûl 'Ala Shâtim Ar-Rasûl* ﷺ.[1]

Fulfilling the rights of the Prophet ﷺ is not a thrivial matter; after all, the rewards for doing so are greater than any other rewards one can possibly achieve. Allâh ﷻ said:

﴿وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ ٱلزَّكَوٰةَ وَٱلَّذِينَ هُم بِـَٔايَٰتِنَا يُؤْمِنُونَ ﴿١٥٦﴾ ٱلَّذِينَ يَتَّبِعُونَ ٱلرَّسُولَ ٱلنَّبِيَّ ٱلْأُمِّيَّ ٱلَّذِي يَجِدُونَهُۥ مَكْتُوبًا عِندَهُمْ فِي ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ يَأْمُرُهُم بِٱلْمَعْرُوفِ وَيَنْهَىٰهُمْ عَنِ ٱلْمُنكَرِ وَيُحِلُّ لَهُمُ ٱلطَّيِّبَٰتِ وَيُحَرِّمُ عَلَيْهِمُ ٱلْخَبَٰٓئِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَٱلْأَغْلَٰلَ ٱلَّتِي كَانَتْ عَلَيْهِمْ ۚ فَٱلَّذِينَ ءَامَنُوا۟ بِهِۦ وَعَزَّرُوهُ وَنَصَرُوهُ وَٱتَّبَعُوا۟ ٱلنُّورَ ٱلَّذِيٓ أُنزِلَ مَعَهُۥٓ ۙ أُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿١٥٧﴾ قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّي رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا

[1] *As-Sârim Al-Maslûl 'Ala Shâtim Ar-Rasûl* ﷺ.

ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۖ لَآ إِلَـٰهَ إِلَّا هُوَ يُحْىِۦ وَيُمِيتُ ۖ فَـَٔامِنُوا۟ بِٱللَّهِ وَرَسُولِهِ
ٱلنَّبِىِّ ٱلْأُمِّىِّ ٱلَّذِى يُؤْمِنُ بِٱللَّهِ وَكَلِمَـٰتِهِۦ وَٱتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ﴾

''And My Mercy embraces all things. That (Mercy) I shall ordain for those who are the Muttaqûn (pious), and give Zakât; and those who believe in Our Ayât (proofs, evidences, verses, lessons, signs and revelations, etc.); those who follow the Messenger, the Prophet who can neither write (i.e. Muhammad) whom they find written with them in the Taurat (Torah) (Deut, xviii, 15) and the Injeel (Gospel) (John xiv, 16), - he commands them for Al-Ma'rûf (i.e. Islamic Monotheism and all that Islam has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islam has forbidden); he allows for them as lawful At-Tayibât ((i.e. all good and lawful) as regards things, deeds, beliefs, persons, foods, etc.), and prohibits for them as unlawful as regards things, deeds, beliefs, persons, foods, etc.), he releases them from their heavy burdens (of Allâh's Covenant), and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad), honor him, help him, and follow the light (the Qur'ân) which has been sent down with him, it is they who will be successful. Say (O Muhammad): ''O mankind! Verily, I am sent to you all as the Messenger of Allâh - to Whom belongs the dominion of the heavens and the earth. La ilaha illa Huwa (none has the right to be worshipped but He); it is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad), the Prophet who can neither read nor write (i.e. Muhammad) who believes in Allâh and His Words ((this Qur'ân), the Taurat (Torah) and the Injeel (Gospel) and also Allâh's Word: ''Be!'' - and he was i.e. 'Iesa (Jesus) son of Maryam (Mary)), and follow him so that you may be guided.'' (Qur'ân 7:156-158)

Allâh ﷻ sent the Prophet ﷺ as a mercy to mankind, and as a seal of all Prophets:

﴿وَمَآ أَرْسَلْنَـٰكَ إِلَّا رَحْمَةً لِّلْعَـٰلَمِينَ﴾

''And We have sent you (O Muhammad) not but as a mercy for the 'Alamîn (mankind, jinns and all that exists).'' (Qur'ân 21:107)

﴿مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّـۧنَ﴾

''Muhammad is not the father of any man among you, but he is the Messenger of Allâh and the last (end) of the Prophets.'' (Qur'ân 33:40)

There is no Prophet after him; he invited us to all that is good, and forbade us from all that is evil.

﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ إِنَّآ أَرْسَلْنَٰكَ شَٰهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٤٥﴾ وَدَاعِيًا إِلَى ٱللَّهِ بِإِذْنِهِۦ وَسِرَاجًا مُّنِيرًا ﴿٤٦﴾ وَبَشِّرِ ٱلْمُؤْمِنِينَ بِأَنَّ لَهُم مِّنَ ٱللَّهِ فَضْلًا كَبِيرًا ﴿٤٧﴾ وَلَا تُطِعِ ٱلْكَٰفِرِينَ وَٱلْمُنَٰفِقِينَ وَدَعْ أَذَىٰهُمْ وَتَوَكَّلْ عَلَى ٱللَّهِ ۚ وَكَفَىٰ بِٱللَّهِ وَكِيلًا﴾

''O Prophet (Muhammad)! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner, -and as one who invites to Allâh (Islamic Monotheism, i.e. to worship none but Allâh (Alone)) by His Leave, and as a lamp spreading light (through your instructions from the Qur'ân and the Sunnah - the legal ways of the Prophet). And announce to the believers (in the Oneness of Allâh and in His Messenger Muhammad) the glad tidings, that they will have from Allâh a Great Bounty. And obey not the disbelievers and the hypocrites, and harm them not (till you are ordered). And put your trust in Allâh, and Sufficient is Allâh as a Wakeel (Trustee, or Disposer of affairs).'' (Qur'ân 33:45-48)

In chapter "*Al-Mâidah,*" Allâh ﷻ said:

﴿يَٰٓأَهْلَ ٱلْكِتَٰبِ قَدْ جَآءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِّمَّا كُنتُمْ تُخْفُونَ مِنَ ٱلْكِتَٰبِ وَيَعْفُوا۟ عَن كَثِيرٍ ۚ قَدْ جَآءَكُم مِّنَ ٱللَّهِ نُورٌ وَكِتَٰبٌ مُّبِينٌ ﴿١٥﴾ يَهْدِى بِهِ ٱللَّهُ مَنِ ٱتَّبَعَ

رِضْوَانَهُۥ سُبُلَ ٱلسَّلَٰمِ وَيُخْرِجُهُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ بِإِذْنِهِۦ وَيَهْدِيهِمْ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ﴾

"O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad) explaining to you much of that which you used to hide from the Scripture and passing over (i.e. leaving out without explaining) much. Indeed, there has come to you from Allâh a light (Prophet Muhammad) and a plain Book (this Qur'ân). Wherewith Allâh guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will unto light and guides them to a Straight Way (Islamic Monotheism)." (Qur'ân 5:15, 16)

The Prophet ﷺ is a great blessing for believers in particular:

﴿لَقَدْ مَنَّ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَإِن كَانُوا۟ مِن قَبْلُ لَفِى ضَلَٰلٍ مُّبِينٍ﴾

"Indeed Allâh conferred a great favor on the believers when He sent among them a Messenger (Muhammad) from among themselves, reciting unto them His Verses (the Qur'ân), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur'ân) and Al-Hikmah (the wisdom and the Sunnah of the Prophet [i.e. his legal ways, statements, acts of worship, etc.)], while before that they had been in manifest error." (Qur'ân 3:164)

As for disbelievers and people who mocked the teachings of Islam, Allâh ﷻ guaranteed to protect the Prophet ﷺ from their evil:

﴿يَٰٓأَيُّهَا ٱلرَّسُولُ بَلِّغْ مَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ۖ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُۥ ۚ وَٱللَّهُ يَعْصِمُكَ مِنَ ٱلنَّاسِ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلْكَٰفِرِينَ﴾

''O Messenger (Muhammad)! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allâh will protect you from mankind. Verily, Allâh guides not the people who disbelieve.'' (Qur'ân 5:67)

﴿فَٱصۡدَعۡ بِمَا تُؤۡمَرُ وَأَعۡرِضۡ عَنِ ٱلۡمُشۡرِكِينَ ٩٤ إِنَّا كَفَيۡنَٰكَ ٱلۡمُسۡتَهۡزِءِينَ ٩٥ ٱلَّذِينَ يَجۡعَلُونَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَۚ فَسَوۡفَ يَعۡلَمُونَ ٩٦ وَلَقَدۡ نَعۡلَمُ أَنَّكَ يَضِيقُ صَدۡرُكَ بِمَا يَقُولُونَ ٩٧ فَسَبِّحۡ بِحَمۡدِ رَبِّكَ وَكُن مِّنَ ٱلسَّٰجِدِينَ ٩٨ وَٱعۡبُدۡ رَبَّكَ حَتَّىٰ يَأۡتِيَكَ ٱلۡيَقِينُ﴾

''Therefore proclaim openly (Allâh's Message - Islamic Monotheism) that which you are commanded, and turn away from Al-Mushrikîn (polytheists, idolaters, and disbelievers, etc.). Truly! We will suffice you against the scoffers. Who set up along with Allâh another ilah (god), they will come to know. Indeed, We know that your breast is straitened at what they say. So glorify the praises of your Lord and be of those who prostrate themselves (to Him). And worship your Lord until there comes unto you the certainty (i.e. death).'' (Qur'ân 15:94-99)

So, reader, be of those who follow the guidance of the Prophet ﷺ; and do not be of those who imitate and follow the guidance of disbelievers. For indeed, the Prophet ﷺ said, "Whoever imitates a people is from them.'' And Allâh ﷻ said:

﴿وَمَن يَبۡتَغِ غَيۡرَ ٱلۡإِسۡلَٰمِ دِينٗا فَلَن يُقۡبَلَ مِنۡهُ وَهُوَ فِي ٱلۡأٓخِرَةِ مِنَ ٱلۡخَٰسِرِينَ﴾

''And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers.'' (Qur'ân 3:85)

In a *Hadîth* that is related in *Sahîh Muslim*, the Prophet ﷺ said,

«وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَا يَسْمَعُ بِي أَحَدٌ مِنْ هٰذِهِ الأُمَّةِ يَهُودِيٌّ وَلَا نَصْرَانِيٌّ، ثُمَّ يَمُوتُ وَلَمْ يُؤْمِنْ بِالَّذِي أُرْسِلْتُ بِهِ، إِلَّا كَانَ مِنْ أَصْحَابِ النَّارِ»

''By the One Who has my soul in His Hand, anyone who hears of me, whether he be from my Nation, a Jew, or a Christian, and then dies without believing in that which I have been sent with, becomes one of the dwellers of the Hellfire.''[1]

The Prophet's message is universal, embracing all humans and jinns until the Day of Resurrection. Therefore, if anyone curses him, Allâh will Himself punish him in this world and in the Hereafter. Allâh ﷻ said:

﴿إِنَّ ٱلَّذِينَ يُؤْذُونَ ٱللَّهَ وَرَسُولَهُۥ لَعَنَهُمُ ٱللَّهُ فِى ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُّهِينًا﴾

''Verily, those who annoy Allâh and His Messenger - Allâh has cursed them in this world, and in the Hereafter, and has prepared for them a humiliating torment.'' (Qur'ân 33:57)

And in another verse, Allâh ﷻ said:

﴿وَمَن يَلْعَنِ ٱللَّهُ فَلَن تَجِدَ لَهُۥ نَصِيرًا﴾

''They are those whom Allâh has cursed, and he whom Allâh curses, you will not find for him (any) helper,'' (Qur'ân 4:52)

7) We Must Turn to Him for Judgment in Our Disputes

Beyond turning to the Prophet ﷺ for judgment in our disputes, we must both accept and be pleased with all of his final rulings. Allâh ﷻ said:

﴿فَإِن تَنَٰزَعْتُمْ فِى شَىْءٍ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾

''(And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (ﷺ) if you believe in Allâh and in the

[1] *Muslim* (153).

Last Day. That is better and more suitable for final determination,'' (Qur'ân 4:59)

And in the following verse, Allâh ﷻ made it clear that, regarding our disputes, we should fully submit to the Prophet's final judgment:

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾

''But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.'' (Qur'ân 4:65)

While the Prophet ﷺ was alive, people actually went to him to resolve their disputes. After he ﷺ died, making the Prophet ﷺ a "judge in all disputes'' meant - and still continues to mean - seeking a final judgment in his *Sunnah* and in the Shariah he ﷺ came with.

8) We Must Respect the Prophet ﷺ, without Exaggerating His Qualities and without Giving Him ﷺ Anything Less than the Respect He ﷺ Deserves

The Prophet ﷺ is the slave of Allâh and His Messenger ﷺ; he ﷺ is the best of all Prophets عَلَيْهِمُ السَّلَامُ and Messengers عَلَيْهِمُ السَّلَامُ; he is the chief of all of mankind; he will be blessed with the "Station of Praise'' on the Day of Resurrection, and he will have a basin which his followers will come to drink from on a day when many will be thirsty (and we ask Allâh ﷻ to make us among those who will drink from the Prophet's basin). And yet in spite of all of that, he ﷺ is still a human being. While he ﷺ was alive, or even after his death, he ﷺ has never, without Allâh's permission, been able to ward off harm from himself or from others, or benefit himself or others. Allâh ﷻ said:

﴿قُل لَّا أَقُولُ لَكُمْ عِندِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ ۖ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ ۚ﴾

"Say (O Muhammad): "I don't tell you that with me are the treasures of Allâh, nor (that) I know the unseen; nor I tell you that I am an angel. I but follow what is revealed to me." (Qur'ân 6:50)

And in another Verse, Allâh ﷻ said:

﴿قُل لَّآ أَمۡلِكُ لِنَفۡسِي نَفۡعٗا وَلَا ضَرًّا إِلَّا مَا شَآءَ ٱللَّهُۚ وَلَوۡ كُنتُ أَعۡلَمُ ٱلۡغَيۡبَ لَٱسۡتَكۡثَرۡتُ مِنَ ٱلۡخَيۡرِ وَمَا مَسَّنِيَ ٱلسُّوٓءُۚ إِنۡ أَنَا۠ إِلَّا نَذِيرٞ وَبَشِيرٞ لِّقَوۡمٖ يُؤۡمِنُونَ﴾

"Say (O Muhammad ﷺ): "I possess no power of benefit or hurt to myself except as Allâh wills. If I had the knowledge of the Ghaib (unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe." (Qur'ân 7: 188)

In the chapter "*Al-Jinn,*" Allâh ﷻ further pointed out some of the Prophet's limitations:

﴿قُلۡ إِنِّي لَآ أَمۡلِكُ لَكُمۡ ضَرّٗا وَلَا رَشَدٗا ٢١ قُلۡ إِنِّي لَن يُجِيرَنِي مِنَ ٱللَّهِ أَحَدٞ وَلَنۡ أَجِدَ مِن دُونِهِۦ مُلۡتَحَدًا﴾

Say: "It is not in my power to cause you harm, or to bring you to the Right Path." Say (O Muhammad): "None can protect me from Allâh's Punishment (if I were to disobey Him), nor should I find refuge except in Him." (Qur'ân 72:21, 22)

Like all other Prophets عليهم السلام, the Prophet ﷺ died; but unlike all other Prophets عليهم السلام, his Religion will remain alive until the Day of Resurrection.

﴿إِنَّكَ مَيِّتٞ وَإِنَّهُم مَّيِّتُونَ﴾

"Verily, you (O Muhammad) will die and verily, they (too) will die." (Qur'ân 39:30)

﴿وَمَا جَعَلۡنَا لِبَشَرٖ مِّن قَبۡلِكَ ٱلۡخُلۡدَۖ أَفَإِيْن مِّتَّ فَهُمُ ٱلۡخَٰلِدُونَ ٣٤ كُلُّ نَفۡسٖ ذَآئِقَةُ ٱلۡمَوۡتِۗ﴾

''And We granted not to any human being immortality before you (O Muhammad), then if you die, would they live forever? Everyone is going to taste death.'' (Qur'ân 21:34, 35)

Therefore, as noble as the Prophet ﷺ was, even he ﷺ had his limits; and even he ﷺ was nothing more than a slave and Messenger ﷺ of his Lord. And whatever the Prophet ﷺ did, he did not for his own self, but for his Lord, Allâh ﷻ:

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ ٱلْعَالَمِينَ ١٦٢ لَا شَرِيكَ لَهُۥ وَبِذَٰلِكَ أُمِرْتُ وَأَنَا۠ أَوَّلُ ٱلْمُسْلِمِينَ﴾

''Say (O Muhammad): ''Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinns, and all that exists). He has no partner. And of this I have been commanded, and I am the first of the Muslims.'' (Qur'ân 6:162, 163)

9) We Must Send Salât Upon the Prophet ﷺ; or in Other Words, We Must ask Allâh ﷻ to Bless Him

Allâh ﷻ said:

﴿إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّ ۚ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ صَلُّوا۟ عَلَيْهِ وَسَلِّمُوا۟ تَسْلِيمًا﴾

''Allâh sends His Salât (Graces, Honours, Blessings, Mercy, etc.) on the Prophet (Muhammad) and also His angels too (ask Allâh to bless and forgive him). O you who believe! Send your Salât on (ask Allâh to bless) him (Muhammad), and (you should) greet (salute) him with the Islamic way of greeting (salutation i.e. As-Salâmu 'Alaikum).'' (Qur'ân 33:56)

The Prophet ﷺ said,

«.. مَنْ صَلَّىٰ عَلَيَّ صَلَاةً صَلَّى اللهُ عَلَيْهِ بِهَا عَشْرًا»

"Whosover sends a prayer upon me (i.e., whoever invokes Allâh to mention me in a good way in the highest company of angels), then Allâh will, because of that, send Salât upon him (i.e., will show mercy to him, will increase his rewards, or will mention him in a good way in the highest company of angels) ten times."[1]

In another *Hadîth*, the Prophet ﷺ said,

«لَا تَجْعَلُوا بُيُوتَكُمْ قُبُورًا، وَلا تَجْعَلُوا قَبْرِي عِيدًا، وَصَلُّوا عَلَيَّ فإِنَّ صَلَاتَكُمْ تَبْلُغُنِي حَيْثُ كُنْتُمْ»

"Do not turn your homes into graves (i.e. pray in them); do not turn my grave into a place of celebration (by making it a point to visit it in a ritualistic manner, on a monthly or yearly basis). And send prayers upon me (i.e. invoke Allâh to mention me in a good way in the highest of company of angels), for indeed, no matter where you are, your prayers reach me."[2]

The Prophet ﷺ also said,

«البَخِيلُ الَّذِي مَنْ ذُكِرْتُ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيَّ»

"The miserly person is he in whose company I am mentioned, but does not send prayers upon me."[3]

According to another narration, the Prophet ﷺ said,

«مَا جَلَسَ قَوْمٌ مَجْلِسًا لَمْ يَذْكُرُوا الله فِيهِ، وَلَمْ يُصَلُّوا عَلَى نَبِيِّهِمْ إِلَّا كانَ عَلَيْهِمْ تِرَةً، فَإِنْ شَاءَ عَذَّبَهُمْ وَإِنْ شَاءَ غَفَرَ لَهُمْ»

"Whenever a people gather together without mentioning Allâh in

[1] *Muslim* (1/288) (384).

[2] *Abu Dâwûd* (2/218) (2042) and *Musnad Ahmad* (2/367). Refer also to *Sahîh Abu Dâwûd* (1/383).

[3] Related in *At-Tirmidhî* (5/551) (3546) and elsewhere. Refer to *Sahîh At-Tirmidhî* (3/177).

their gathering, and without sending prayers upon their Prophet, their gathering will be a cause of regret for them (i.e. it will be held against them). If Allâh wills, He will punish them. And if Allâh wills, He will forgive them.''[1]

The Prophet ﷺ also said,

«إِنَّ لِلَّهِ مَلَائِكَةً سَيَّاحِينَ فِي الْأَرْضِ يُبَلِّغُونِّي مِنْ أُمَّتِي السَّلَامَ»

''Verily, Allâh has angels that travel throughout the earth and convey to me greetings of peace from the people of my Nation.''[2]

Jibrîl عليه السلام once said to the Prophet ﷺ, "Shâme on the person (the literal wording is "May his nose be rubbed in dirt'') in whose presence you are mentioned, but who does not then send prayers upon you.'' The Prophet ﷺ replied, "*Âmîn* (Amen).''[3]

Abu Hurairah رضي الله عنه reported that the Messenger of Allâh ﷺ said,

«مَا مِنْ أَحَدٍ يُسَلِّمُ عَلَيَّ إِلَّا رَدَّ اللهُ عَلَيَّ رُوحِي حَتَّى أَرُدَّ عَلَيْهِ السَّلَامَ»

''Whenever any person sends greetings of peace to me, Allâh returns to me my soul so that I can return that person's greetings of peace.''[4]

There are many occasions on which we should make it a point to send prayers on the Prophet ﷺ. In Jalâ Al-Afhâm Fis-Salât Was-Salâm 'Ala Khairil-Anâm ﷺ, Imam Ibn Al-Qayyim (May Allâh have mercy on him) mentioned forty-one such occasions, some examples of which are as follows: When we enter the Masjid; when we leave the Masjid; after the call to Prayer is made; during

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[1] *At-Tirmidhî* (3380); refer to *Sahîh At-Tirmidhî* (3/140).

[2] *An-Nasâî* (3/43) (1282); and in *Sahîh An-Nasâî* (1/274), Al-Albânî declared the authenticity of this *Hadîth*.

[3] *Ibn Khuzaimah* (3/192) and *Ahmad* (2/254). And in *Al-Afhâm, Al-Arnâoot* declared the authenticity of this *Hadîth*.

[4] *Abu Dâwûd* (2/218) (2041); and in *Sahîh Abu Dâwûd* (1/283), Al-Albânî ruled that this *Hadîth* is *Hasan* (i.e., acceptable).

the seated position of Prayer; when we perform the Funeral Prayer; when we recite our morning and evening invocations; on Fridays; during a gathering, when those present are about to part ways; during sermons, such as the Friday Sermon; when we write his name; during the two yearly 'Eed Prayers, between *Takbîrs* (i.e., the saying, "Allâh is the Greatest"); when we are standing on the As-Safa and Al-Marwa mountains during Hajj; when we stand beside the Prophet's grave; when we are afflicted with a calamity; while we are asking for forgiveness from Allâh ﷻ; after we perpetrate a sin, as a means of atonement; and so on.[1]

If, regarding the topic at hand, we knew only about the following *Hadîth*, it would be enough to teach us about the importance of sending prayers upon the Prophet ﷺ: "Whosoever sends a prayer upon me (i.e. whoever invokes Allâh to mention me in a good way in the highest company of angels), then Allâh will send Salât upon him (i.e. will show mercy to him, will increase his rewards, or will mention him in a good way in the highest company of angels) ten times. (And Allâh will, because of that, record for him ten good deeds)[2] and will, because of that, remove from him ten evil deeds; also because of that, Allâh will raise him by ten rankings."[3]

O Allâh, send blessings on Prophet Muhammad ﷺ. O Allâh, send prayers and salutations upon Prophet Muhammad - Your Messenger, the best of all created beings, the one whom You entrusted with revelation, our chief and Prophet, Muhammad ibn 'Abdullah - upon his family, upon his Companions, and upon all who follow them upon goodness until the Day of Resurrection.



[1] Refer to *Jalâ Al-Afhâm Fis-Salât Was-Salâm 'Ala Khairil-Anâm* ﷺ, by Imam Ibn Al-Qayyim (May Allah have mercy on him).

[2] This addition is from the *Hadîth* of Talhah, in *Musnad Ahmad* (4/29).

[3] *Ahmad* (3/261), *Ibn Hibbân* (2390), and *Al-Hâkim* (1/551). And in his commentary of *Jalâ Al-Afhâm*, Al-Arnaoot declared the authenticity of this *Hadîth* (pg. 65).